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HISTORY

OF THE

REFORMATION IN ENGLAND.

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BY REV. J. A. SPENCER, A. M.

AUTHOR OF "THE CHRISTIAN INSTRUCTED IN THE WAYS OF THE GOSPEL AND THE CHURCH," ETC., ETC.

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PREFACE.

In venturing to lay before the public a volume on the subject of the English Reformation, the author is not unaware of the difficulties connected with it, neither is he so presumptuous as to imagine that any thing *new* can be presented by him on this deeply interesting portion of Church history. He does not pretend to any originality, or to the possession of any peculiar qualifications for the task he has chosen. All that he claims is this; to have carefully sought *exactness* and *precision* in regard to facts and circumstances; to have consulted every writer within his reach in order to verify the statements made in the text; to have endeavored to be strictly just and fair towards all parties and persons; and to have set forth the public acts of the Church and State as faithfully as he was able, and as fully as the limits of the volume would permit.

He has had one object ever before him, viz., to induce the reader to feel and appreciate the need and value of the Reformation; and consequently he has written earnestly, and strongly, and plainly, on the point of papistical errors and abominations, and never hesitated to call things by their right names, whether in Protestant or Roman Catholic.

He will be pardoned, he trusts, for expressing the hope that the volume will be found serviceable in making Protestants somewhat better acquainted with the history of the great Reform in England, and especially in training up the youth of the present day in the sound principles then established. If half the pleasure is felt in reading, that the author has had in writing on this fruitful topic, he will deem himself amply repaid.

New-York, *November 20th*, 1846.

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INTRODUCTION.

The Reformation in England is one of the great and leading eras in history. It deserves careful examination, or rather thorough study, on the part of all who love the truth: it claims the attention of every one who desires the prosperity of the Church of God, and the welfare of the human race; for no event in modern times has had a more marked and wide spread effect upon the best interests of mankind than this, and at no period, probably, can the hand of Divine Providence be more distinctly seen in the guiding and overruling care which the great Head of the Church ever exercises, than in the various and strong reasons moving to reformation, the grounds on which it was based, the agents concerned in its commencement and progress, and the steps taken to bring it to a completion.

Most of readers have often heard, and probably read something about the great change in religious matters which took place in England in the sixteenth century, and which is commonly called the Reformation. It is frequently a topic of conversation and discussion; and not only the men who were active both for and against the Reformation, but also the motives of their conduct, are speculated upon and counted worthy of praise or censure. In various ways and from various sources information is acquired, and there is hardly any one but can tell something about the life and doings of that bad man and cruel tyrant, Henry VIII.; about that lovely and excellent young king, Edward VI.; the unfortunate Lady Jane Grey; the blinded and bigoted queen Mary; the imperious but wise and cautious queen Elizabeth; the lordly Wolsey, the politic Cromwell, the vain Somerset, the unscrupulous Northumberland, the sagacious Cecil; or about the great and good men who died as martyrs to the truth which the Church of England holds—as Cranmer, Ridley, Latimer, Hooper, Taylor, Philpott, Bradford, and others; or the many persecutions to which the cause of our holy religion was subjected during those eventful times.

Something, more or less, is known by all intelligent readers on these points; but yet we fear that few see or think how deeply they are in reality interested in the Reformation, and how necessary it is that they be assured that it was absolutely required, and that it was conducted in a proper and lawful manner; and still more we fear that most of those who are now enjoying the blessings of the pure Gospel are not fully aware, that unless the Reformation in England can be defended and shown to be what the truth actually demanded, their fathers were guilty of schism, if not of heresy, and they themselves are partakers with them in those sins so pointedly condemned in God's holy Word.*

Now, in our view, there is a deficiency in the education of every one, whether young or old, who does not know the grounds on which the Church of England renounced the usurped and tyrannical dominion of the pope of Rome: translated the Holy Scriptures into the common language, that is, the language used and spoken by the people of England; and so arranged its public services as that all could understand what was said, all could join in the prayers

* 1 Cor. i. 10—12; Gal. v. 20; 2 Pet. ii. 1; &c.

and praises offered to Almighty God, and that none of the superstitions and absurdities of previous practices should be admitted into the Church.

Being fully convinced of this fact, and being desirous, so far as we can, to supply this deficiency, we have determined to draw up a brief sketch of the Reformation in England, in which it will be shown why it was necessary, how it was conducted and who were concerned in it, its final accomplishment, and that there are sound and conclusive reasons whereby it is to be defended against all papistical attacks whatsoever.

Before beginning with the regular history of the Reformation, as commenced in earnest in the time of Henry VIII., (about A. D. 1530,) it will be necessary to go back some distance to get at the reasons and causes which led to such a state of things in religion as that this change or reformation was absolutely demanded. We shall do this as briefly and plainly as possible.

The Gospel was preached very early in Britain; some learned writers assert that St. Paul himself visited this island, and proclaimed the truth there in person. It is not improbable, certainly not impossible, that he did so, though at the same time it cannot be clearly proved.*

* Clemens Romanus says that St. Paul preached as far as "the

Thus much however is certain, that within a hundred and fifty years after our LORD's Nativity, the Church had been planted in Britain, and the glad tidings of great joy had been spread over a large portion of the island.

Not much is known certainly of the history of the British Church for a long time after this. The heathen Saxons from the continent, invited at first by the Britons to assist them against the Picts and Scots in the north, liked England so well, and learned to entertain so great contempt for the people, that they made an invasion, A. D. 449, and not only overturned the civil government, and reduced the country to complete subjection, but also almost entirely crushed and destroyed Christianity.

For about one hundred and fifty years, the knowledge of the truth was confined to the mountainous districts, principally in Wales,

utmost bounds of the west." St. Jerome, that he labored unto "the western" parts. Theodoret, that he brought salvation to the "Isles of the Ocean;" and that after his release from Rome he travelled into Spain and *other* nations Writers of the sixth and seventh centuries expressly mention his mission to the island The late bishop Burgess, after a careful examination of the subject, was fully convinced that St. Paul indisputably visited Britain.—BATES'S *College Lectures on Ecclesiastical History*," p. 179.

where the remnant of the Britons and the Welsh still maintained their liberty.

Gregory I. was consecrated bishop of Rome, A. D. 590. Having on a certain occasion, before he assumed the office of a bishop, accidentally beheld some young persons brought from England and offered for sale as slaves, he was struck with their personal beauty, so different from that of the Italians, and determined to attempt the conversion of their fellow-countrymen.*

By his elevation to the bishopric he was prevented from undertaking the mission in person;

* Gregory, walking one day in the forum or market-place, saw some very handsome youths exposed to sale. Inquiring of what country they were, he was informed they were of the island of Britain. "Are the inhabitants of that island Christians or pagans?" "They are pagans," was the reply. "Alas!" said he, deeply sighing, "that the Prince of Darkness should possess countenances so luminous, and that so fair a front should carry minds so destitute of eternal grace. What is the name of the nation?" "Angli," it was said. "In truth they have angelic countenances, and it is a pity they should not be co-heirs with angels in heaven. What is the province from whence they come?" "Deira," that is, Northumberland, he was told. "It is well," said he; "De ira," snatched from the wrath of God and called to the mercy of Christ. "What is the name of their king?" "Ella," was the answer. In allusion to the name, he said: "Alleluia should be sung to God in those [illegible] he was before he became bishop of Rome, which event happening shortly after, prevented his going on a mission himself to far distant England.

but on that account he did not abandon his benevolent project. He prevailed upon Augustin, a zealous monk, to take with him forty other monks, and go to England for the purpose of preaching the Gospel to the ignorant and ungodly heathen. They obtained interpreters in France, landed in the isle of Thanet, in Kent, A. D. 596, were favorably received by Ethelbert, king of Kent, and were permitted to settle in Canterbury, and enter upon their labor of love. Their success was very great, and Austin was finally raised to the dignity of archbishop of England.

Before his death, A. D. 605, he endeavored to unite the Churches of the Welsh and British with those formed among the Saxons; but as he demanded concessions which they were unwilling to grant,* and acted in a haughty and overbearing manner, the plan failed entirely. A second effort, not long after, met with the same

* The concessions demanded were these: that they should keep Easter at the Roman time, should use the forms of that Church in baptizing, and should preach to the Saxons. As they had derived their customs from the eastern Christians through Gallic teachers, and as they were embittered against the Saxon invaders, they refused to agree to Austin's proposed basis of union. Their principal objection however seems to have been to the archbishop's imperious manner.

ill success. The Churches were however finally united under the primacy of Theodore, archbishop of Canterbury, about seventy-five years after the death of Austin.

By the year 678, all the Heptarchy, or seven Saxon provinces or kingdoms, had become nominally Christians. Subsequently, the Danes invaded England, and the Church as well as the whole country, suffered grievously from the incursions of these fierce and lawless pirates.

Alfred, who came to the throne A. D. 872, not only repulsed these Danish marauders, but also introduced literature, which had been almost extinguished, and established wholesome laws and regulations. He endeavored also, and with considerable success, to promote a love for and a knowledge of the Scriptures of truth. His reign was an honor to himself, a blessing to his country, and of great service to the Church.

After this, A. D. 1066, William the Conqueror landed in England, and acted with great injustice and harshness towards the nation generally, and towards the Church in particular. The priests of native origin were ejected in numerous instances, the vacancies were filled with foreign priests and monks, and the chief offices in the Church as well as State were given to the ad-

herents of the Norman duke. His son, William Rufus, went still farther in his efforts to depress and ruin the Church and religion generally, and to gratify his evil lust of plunder and rapine. His successors were sometimes better and sometimes worse: now the Church was favored, now depressed: at one time its privileges respected, at another it was treated with scorn and contumely; at one time the priests and religious orders were in the ascendancy and lorded it proudly over the civil authority; at another a resolute king would hold in effectual check the ambitious prelates and monks, and compel obedience; so that in fact there was a perpetual struggle going on between the kings and nobles on the one hand, who tyrannized over the people and set no bounds to their desires after gain, and on the other, between the growing power, wealth and influence of the Church, as they had gradually become consolidated in the see of Rome.

In this brief notice of the civil history of England and the Church, we have said nothing of the mode in which the Gospel was preached, of the manners and morals of the clergy, the principles of the heads of affairs in the Church, and of the doctrines which were promulgated, age

after age, as being the truth of God in its purity and integrity. We must pay close attention to these things if we would understand how error, false doctrine, corruption in life and manners, and superstition, were gradually introduced and made their way, until the whole Church was tainted with these leprous spots, and reformation, that is, restoring things to their primitive purity and soundness, was loudly demanded on all hands.

Now, we know that even in the days of the Apostles error had crept in, and heresies had sprung up; but they were repressed almost immediately by the watchfulness of those set in authority in the Church, and they made no progress worth speaking of, among the early Christians. These were men of undoubted purity and consistent piety; led by the Spirit of God, they had become members of His Church from conviction alone, at a time when terrible persecution and trials of the hardest kind to bear, awaited the follower of the cross at every step. Hence, for many, many long years, the Church was pure and sound; the Gospel was read and studied, and made the rule of action; persecution from without knit closer and closer the bands of brotherly love and union in the cause

of their common Master; occasional differences and disputes never marred the concord and agreement of the whole Church in those things which the Saviour and His Apostles had settled and appointed; and we cannot but be struck with the numerous instances of strong fraternal sympathy and affection to which the days of trial gave occasion, and brought into active exercise.

But, by-and-by, a change came over the face of things; persecution ceased; the civil power, pagan intolerance, Jewish malignity, all combined, could not overthrow the Church, or crush the religion of the cross; and so after a time, some three hundred years after our LORD's death, the flames of persecution burned out, the stormy trials ceased, and the Church became established as the religion of the civilized world. It had rest from its enemies, and they who were called Christians had no longer need to hide themselves or be ashamed or afraid to confess CHRIST before men. Christianity became the religion of the state; the pagan temples were converted into Christian churches; the wealth and resources of a false system by degrees flowed into the treasury of those who preached JESUS and Him crucified, and great good was the

result for a time. But, after a while, worldly prosperity begat indolence and indifference; as power increased and dignity was added, the love of power and dignity grew by what it fed upon, and stretched itself farther and farther, and grasped at higher and higher things; ease of position led to speculation on subjects of no real profit, and to discussion of hard and deep and perplexing questions; slight differences of opinion by degrees grew into irreconcileable variances; rash and foolish expressions were magnified on the one hand into heretical departure from the truth, and on the other defended and insisted upon with pertinacity and headstrong obstinacy. Ere long, greater pomp and outward show were introduced into the public worship of the Church; the houses of God were like vast and imposing temples; new ceremonies were brought in; new ideas broached on several points; and things in themselves innocent and useful, were perverted to purposes injurious to the people's spiritual health.

The relics of great and good men, which every one will confess it is a dictate of human nature to treat with respect and care, imperceptibly came to be regarded with reverence and awe; churches were erected over

the spot where martyrs suffered, and the birth-days of their martyrdom were observed; their bones, or whatever remained of them, were collected and carefully preserved, not for the purposes of worship or any thing so abominable, but from the natural feeling of affection which we all have for what has belonged to a near and dear friend. By-and-by, however, superstitious notions found place among Christians respecting the relics of holy and good men. They supposed some virtue or efficacy to belong to or reside in them; some weak and ill informed persons imagined themselves to have derived benefit from them; and in the course of time it was confidently said and taught that relics of all sorts could work miracles!

The elements of bread and wine in the LORD'S Supper, which so aptly and forcibly represent the sacrifice of CHRIST on the cross, after a time were spoken of in exalted terms, and with awful mysteriousness. Men of fervid imaginations and glowing eloquence, dwelt upon the unspeakable value and benefits of the one great sacrifice, and the preciousness of the Body and Blood of CHRIST, and while they urged these that they might magnify the sacrament and draw the people to the LORD'S table, used lan-

guage which seemed to imply—which perhaps in some instances did imply—that the elements of bread and wine were no longer material substance, but changed by a miracle into the actual, literal flesh and blood of the glorified Redeemer! so that at last the monstrous dogma of transubstantiation became the prevailing doctrine in the Church.

Prayers commemorating the pious dead, and supplicating increased felicity for them, were early used in the Church; but, by a strange perversion, the notion was started that men might pray for the souls of any or all the departed, bad as well as good, and that their prayers might avail to help the dead, who it was thought were undergoing a purging process, by which at last they might be fitted to join the holy dead in bliss and peace. This pernicious conceit of purgatory arose out of vain speculations. Certain men of philosophical turn of mind—especially Origen and Augustine—misunderstanding some passages of Scripture, thought that there was to be a purging fire through which all—not even the Apostles excepted—should pass, sometime between death and the resurrection. By-and-by, it was asserted that this was the fact, and prayers were ordered

for souls in purgatory: the idea was pleasing enough to those who lived in sin as long as they could, and hoped in some way or other to get to heaven at last; and so from speculation and doubt, and mixing it up with prayers for the dead, as first used, this notion became the doctrine to which all subscribed.

Pictures and images, at first introduced with no bad but rather good intention, soon produced great mischief, and after a while they were wondered at, looked at with awe, and finally worshipped. The Saints, too, whom they were meant to represent, were called upon and prayed to, and their intercession besought in most extravagant and wicked terms.

The clergy, as these corruptions spread, became more and more powerful, and at last despotic; they grew rich and monopolized all the learning and knowledge; the people grew more and more ignorant and superstitious; the Holy Scriptures they knew not how to read, even if copies could have been easily obtained; and instead of the pure Word of God read in their ears, as is our blessed privilege, they were deluded and befooled with ridiculous legends and stories, worse than nursery tales and things of that sort. Pilgrimages and penances were

imposed upon them; they were taught that money could purchase forgiveness of sin; that the holy sacrament of the LORD'S Supper, if only partaken of, would certainly help onward towards heaven; that prayers to the Virgin would be heard and answered; that repeating the words alone of prayers had efficacy; that almsgiving and good works could buy merit in the sight of GOD; that confession to a priest and absolution were essential; that private or solitary masses by the priest were effectual for the living and the dead; and many other things of the kind.

Last of all, though by no means least in its effects upon the world and the Church, the pope's supremacy grew to be an article of faith. He was not only thought to be the head of the Church, the centre of its unity, and CHRIST'S vicegerent on earth, but he was called the lord over kings and all civil rulers. He was infallible, i. e. could not say or do wrong, and whatever he said was right and true, as if revealed from heaven. He claimed subservience from all, every where. He demanded tribute from every nation and people, and pretended to unite in himself the headship of the Church and absolute rule over it, with the government of a province

in Italy. The bishops were every where depressed, their rightful authority interfered with, and generally taken away; various societies were instituted, who acted as servants and soldiers of the pope, and proved themselves useful emissaries throughout the world for upholding the supremacy and infallibility of the bishop of Rome, and for worrying, vexing, and spying out the doings of kings and princes, as well as of the bishops and clergy, engaged in the duties of their calling at home.

Our readers must observe that these great and sore evils came upon the Church by degrees. They did not grow up in a night: they did not all spring up at once; neither were they all caused by corrupt motives or a designed deception on the part of the clergy and others. They were slow in their growth; it took years and centuries ere they attained full vigor or were carried out to their final developments. Other causes, too, were at work, which helped on the progress of corruption in faith and corresponding corruption in life and manners. The civil commotions and broils consequent upon the dissolution of the Roman empire, the violent and savage inroads of the northern hordes who swept over the plains of the south with the speed of

the whirlwind, the continual and bloody warfare which century after century was waged between petty princes and states, between kings and vassals, and between the roving freebooter and the recognized government, all had their effect—and a most injurious effect—upon the truth and integrity of those who were set to preach the Gospel. Nor need we wonder that ignorance the most deplorable, licentiousness of the most horrible kind, and lawless disregard of the purity and excellence of the Gospel, overspread the world and brought upon that period the expressive name of the "Dark Ages." These things must not be forgotten in looking back upon the past and in endeavoring to judge rightly of those fearful times. We must not lose sight of the fact, that when the people were grievously oppressed and ground into the very dust by tyrants and their minions, the Church was all that stood between them and their oppressors, and the Church gave them liberty and privileges, and opened wide for them an asylum which no where else could be had. Nor again, if we would rightly understand these things, must we be unmindful of the many and severe trials to which the clergy were subjected in such a state of society, and the manifold temptations on every side to abuse that

power which rightly belongs to them, and to grasp at wealth and influence when so easy of acquisition.

We say not these things to excuse the guilt and wickedness of those who made gain of religion, and had corrupted it to a fearful degree; by no means; we can use no language too strong in condemnation of the abominable errors and corruptions every where prevalent before the Reformation; we can employ no terms too forcible to express our horror of the deep degradation into which the truth had sunk; but at the same time we wish to do justice, and to avoid the wholesale mode of condemnation which looks neither at the circumstances nor the occasion, nor the men, nor their privileges or lack of privileges. We would not have our readers think that amid the great and thick darkness of those fearful ages, there were no gleams of light, and no instances of deep and fervent piety and devotion acceptable to God: it were grievous wrong done to our forefathers to assert such a thing. We would not have them suppose that all was midnight gloom and impenetrable blackness, and that the cheering beams of the Sun of Righteousness were never seen or felt: there is evidence to the contrary, and there is good ground for the belief that God had reserved to himself many

thousands who had not bowed the knee to Baal. We would not that our readers should be so vain and conceited as to count—as is sometimes done—the men of those days, fools or idiots, with no learning, no powers of mind, no acuteness of intellect, no moral perceptions:—this would be foolishly extravagant and unjust, since it requires but little study and examination of the Middle Ages to see how absurd it is to bring such charges against all who lived before the Reformation. We trust that none of us are so unjust and ungenerous; and while we abate not our horror and aversion towards the abominable corruptions of the truth, and the deep depravity of the world sunk in ignorance and sin, we may charitably hope and believe that the Saviour shone into the hearts of many a one in those trying times, and will have from among them many sons unto glory in the last great day of account.

We have said that these corruptions in doctrine and manners were the growth of centuries; and we call especial attention to this fact, because of its affording so conclusive arguments against the novelties and innovations of popery, and so entire a justification of the course pursued by the English Reformers, who, while they rejected what was new, held fast to the ancient truths taught

and established by the Apostles. A brief examination of only a few points will fully establish the truth of our assertion. No doubt the early Church, from the frequency of martyrdom, esteemed the relics of holy men, and preserved them with great care; but any thing like worship of them or expectation of miraculous virtues from them, was so far from being entertained in the early Church or thought of, that when the heathen insinuated a charge of this kind, it was indignantly repelled,* and it was not till the seventh and

* The "Martyrdom of Polycarp," a most valuable and interesting document, gives us a case in point. When this holy man suffered at the stake, (A. D. 167,) many of his friends wished to preserve some relic of him, as a memento of his greatness and goodness. But it was not allowed, a certain Jew malignantly suggesting that if they were permitted to do thus, they might forsake the crucified Lord and Saviour, and worship Polycarp instead. Now, how did the Church of Smyrna answer this wicked charge? did they admit it, or try as the Romanists do, to join the *veneration* and *invocation* of Polycarp with the worship due to the Lord God? No, their language is worthy of especial note:—"It is impossible for us, either ever to forsake Christ, who suffered for the salvation of all such as shall be saved throughout the whole world (the righteous for the ungodly) or *to worship any other*. But for the martyrs, we worthily love them, as the disciples and imitators of our Lord, on account of their exceeding great love toward their Master and King; of whom may we also be made companions and fellow-disciples." To the same effect are the sentiments of St. Augustine (A. D. 390,) "Let us not count the adoration of dead men a religious act; because, if they lived piously, they are not so though

following centuries that they were so unduly and wickedly esteemed.

Transubstantiation (i. e. the change of the bread and wine into the body, blood, soul and divinity of the glorified Saviour, so that bread and wine no longer remains, but only the literal flesh and blood of the Saviour,) though taught in part as early as the second council of Nice, A. D. 787, and carried still farther by Paschasius Radbert, 831, was not fully established as an article of faith till the Lateran Council, under Innocent III., A. D. 1215.*

Purgatory was at first a matter of mere speculation, on the part of Origen in the third century and of doubt by St. Austin and others in the

of as if they desired such honors: but they wish us to adore Him by whose illumination they rejoice that we are made partakers of His merits. They are therefore to be honored for their example's sake, not worshipped as a matter of religion."—*De Vera Religione* c. 55.

* In the year 787 the second Council of Nice began with a rash determination that the sacred symbols are not figures or images at all, but the very body and blood. About 831, Paschasius Radbertus carried it further, even to transubstantiation, or somewhat very like it. The name of transubstantiation is supposed to have come in about A. D. 1100, first mentioned by Hildebertus Cenomanensis of that time. In the year 1215 the doctrine was made an article of faith by the Lateran Council, under Innocent III.—DR. WATERLAND, *Works*, vol. vii. p. 182.

fourth and fifth centuries. The pope and council of Florence, A. D. 1439, settled the notions of purgatory as now held in the Romish Church, and made it a part of the faith to be believed in its present corrupting, vile and anti-scriptural form.

Pictures and images were expressly forbidden by the early Church; they were introduced, as helps to devotion, in the fourth century, and the worship of them began about A. D. 692; the second council of Nice, A. D. 787, sanctioned them, though nearly every where in the west they were long opposed. At the same period, and probably connected with these, came in the invocation of saints and martyrs, and the worship of the Virgin Mary.

The supremacy of the pope was the effect of circumstances, partly, and in a great measure the result of ambition. The bishop of Rome, of course, in consequence of the importance of the imperial city, was a person of great influence and weight—his opinion was consulted—his advice asked—and when the seat of empire was transferred to Constantinople, he became still more important, being less under the restraint of the civil power, and his influence gradually increased more and more: finally, ambitious men

from time to time being raised to the papacy, wished, and spent all their efforts, to extend its power and make it supreme over all in Church and State. This result was accomplished in the eleventh and twelfth centuries.

With this brief introductory view of the causes which led to the demand throughout the Church for reformation, and with the hope that our readers appreciate in some degree at least the justice and necessity of this demand, we invite their attention to the history of the Reformation in England, as actually entered upon in the time of Henry VIII.

CHAPTER I.

A. D. 1485—1534.

Henry VII.—Prince Arthur—Katharine of Arragon—Prince Henry—marriage—education and abilities—efforts of Grostete, Wickliffe and others—causes at work leading to reformation—questiono f the divorce—Henry's motives—vexatiousness of the question—pope's dilemma—Cranmer's advice—Gardiner—how settled—Henry marries Anne Boleyn—Cranmer made Archbishop—papal supremacy abolished—prospects of the Reformation.

HENRY VII., the first of the Tudor race of kings, came to the throne A. D. 1485, on the death of Richard III. in battle, and at the close of the disastrous and bloody war between the houses of York and Lancaster, known as the "war of the Roses." He was a cautious, politic and avaricious prince, and succeeded both in establishing his government on a firm foundation, and in amassing great wealth, though not always by

justifiable means. Prince Arthur, the heir to the throne, was married to Katharine of Arragon daughter of Ferdinand and Isabella, on the 14th of November, 1501. He was at that time sixteen years old; his bride was a little older. On the 16th of the following April, Arthur died, an event which deranged all Henry's plans and had a marked effect—though wholly unexpected at the time—upon the cause of reform.

It was quite contrary to the king's notion of things, to give up the immense dowry which Katharine brought with her to England, now that she had become a widow; so he cast about how he might retain this vast wealth in his family. The pope, it will be recollected, was supreme at this time; so his aid was sought to allow prince Henry to be betrothed to his brother's widow, and when he came of sufficient age, to marry her. Accordingly this was done and notwithstanding archbishop Warham had declared against the marriage as contrary to God's law, and Henry himself, when in his fourteenth year, protested against this connection —and his father on his death-bed warned him against the union with Katharine, still he, within six weeks of his accession to the throne, made her his bride.

For this marriage, so plainly in opposition to the Christian law on this subject, as understood by the Church of England,* a dispensation or permission had to be obtained from the pope, who, in giving it, craftily thought he would obtain a hold on England which could not possibly be shaken off, since on his dispensation depended entirely the legitimacy of the children of Henry and Katharine. We shall see, by-and-by, how this very circumstance aided in the ruin of papal power and influence.

Henry VIII. was born A. D. 1495. He was very carefully educated, with reference to the taking orders in the Church, and manifested in early life superior abilities; he succeeded his father on the throne in 1509, much to the satisfaction of the people, who had become weary of the exactions of Henry Seventh's unscrupulous ministers, and promised themselves greater liberty under a youthful and generous king. As he was young and inexperienced, fond of ease and plea-

* We say, "as understood by the Church of England," which expressly forbids a marriage with a brother's widow or husband's brother, since in the Protestant Episcopal Church in the United States, there is no law prohibiting such marriages. Indeed the laws on this subject in our country are of the loosest possible description.

sure, and had an overflowing treasury at his command, he soon fell into the snares of artful courtiers and ambitious statesmen; and the violent passions which he naturally possessed, ere long began to display themselves, and kept on increasing with age and indulgence, till they ended in outrageous and frequent acts of tyranny.

Henry's prime minister, Wolsey, was an able, but ambitious man, and made it a rule to relieve the king of all the troubles of government, and facilitate in every way possible, his devotion to pleasure. But Henry was of too active a mind, and possessed of too much natural good sense, to grovel in pleasure all his days. Being, by education, zealously attached to Romish dogmas, and also well read in school divinity, he looked with indignant aversion upon the daring continental Reformer, Luther, and entered the lists against him as a champion for the truth. Luther attacked with all that severity and roughness which was characteristic of him, the works of Thomas Aquinas, called after the fashion of those days, "the Angelic Doctor." Henry, who greatly admired Aquinas's works, wrote in reply a Latin treatise upon the "Seven Sacraments:" this was in 1521. The pope, well pleased to have so royal a champion, gave Henry the much

coveted title, of "Defender of the Faith;" a title, by the way, to which he and his successors on the throne have tenaciously adhered.

The king was also a munificent patron of learning and learned men; though it must be confessed, that cardinal Wolsey surpassed him in this respect, so much so, that his memory deserves to be cherished for this alone, if nothing else. He founded colleges, and employed his princely revenue in building up institutions of learning, which, it ought to be noted, at this time began to revive and flourish, and was one of the important means of furthering the cause of the Reformation.

Before the period of which we are now writing, considerable had been done towards preparing the minds and hearts of the people for the great change in religious matters, which was about to take place. So early as A. D. 1235, Robert Grostete, bishop of Lincoln, openly opposed popish corruptions and extortions: he hindered pope Innocent III. from nominating an infant nephew to a canonry in his cathedral: he enforced discipline, reformed abuses, and denounced papal encroachments. In 1352, a remarkable work appeared, entitled the "Complaint of the Ploughman." The unknown author attacked with great

severity some of the worst of the corruptions of Rome, as auricular confession, abuses of celibacy, wickedness of the popes, indolence of the clergy, &c. Richard Fitzralph, archbishop of Armagh, at the same date, preached earnestly against those pests, the mendicant friars. At this time, too, John Wickliffe arose, by whose learning, zeal, activity, and boldness, the cause of truth was much advanced, and men's eyes were in a measure opened to the enormity of papal abuses. To him belongs the glory of having first published the Bible in English.* His opinions on several

* It must not be supposed that Wickliffe had the Bible *printed;* this was a later invention. He simply translated and circulated in manuscript as many copies or portions of Holy Writ as he could. The art of printing, which has had so great an effect upon the world, was discovered in 1440, and from its evident value, not long after came into general use.

" By this great and good work (the translation of the Bible) the pleasure of the Most High prospered in Wickliffe's hand. An eager appetite for Scriptural knowledge was excited among the people, which they would make any sacrifice, and risk any danger to gratify. Entire copies of the Bible, when they could only be multiplied by means of amanuenses, were too costly to be within the reach of very many readers; but those who could not procure 'the volume of the Book,' would give a load of hay for a few favorite chapters, and many such scraps were consumed upon the persons of the martyrs at the stake. They would hide the forbidden treasure under the floors of their houses, and put their lives in peril, rather than forego the book they desired; they would sit up all

points were extravagant and manifestly erroneous, but he deserves great credit for his daring to preach as he did at the peril of his life. His followers were called Lollards, though the origin of the name is not very clear. Many of them were martyrs to the truth which was afterwards established at the Reformation: we can now instance only Sir John Oldcastle, lord Cobham, who was burnt with circumstances of revolting cruelty at London, A. D. 1418, because he denied transubstantiation and other corrupt doctrines of the Roman Church. In fact, the sentiments of Wickliffe spread so widely and so rapidly, as to give great alarm to the prelates of the Church. His followers were bitterly persecuted, yet still they continued to increase, and to propagate the sentiments of hatred for priestly tyranny, sloth and luxury, and for the various pernicious doctrines which were maintained by a large part of the Church. This hatred of long standing abuses

ight, their doors being shut for fear of surprise, reading or hearing thers read the Word of God; they would bury themselves in the oods, and there converse with it in solitude; they would tend eir herds in the fields, and still steal an hour for drinking in the ood tidings of great joy:—thus was the angel come down to trouble he water, and there was only wanted some providential crisis to ut the nation into it, that it might be made whole."—BLUNT's *ketch of the Reformation in England*, p. 101.

was evidently increased likewise, by a circumstance which occurred in the beginning of Henry's reign. In the year 1514, Hunne, a respectable citizen of London, was apprehended for resisting certain parish fees, and thrown into the bishop's prison, where he was found dead. The coroner's jury returned a verdict of wilful murder against Horsey, the bishop's chancellor, and although he was acquitted after trial, still a deep dislike was fostered against the priestly order by this untoward event.

It may be doubted, however, whether any or all the causes at this time at work, would have been sufficient to have led to speedy reformation in the Church, without some other powerful aid coming from without. The increase of learning, the printing and circulation of the New Testament, the study of the Bible to some extent in the original, lectures on the Scriptures, preaching of sermons, spreading of tracts, and short treatises, the abhorrence of the tyranny and open corruption of life and manners among many of the clergy, the scandal of monasteries and nunneries, the longing desire after something higher and holier than was offered in the popular religion of the day:—these, and similar things, were working powerfully in undermining the

papal system, and preparing the people for a better state in religion and morals. Yet, after all, had not the ungovernable passions and the unconquerable self-will of Henry VIII. been thwarted, and his desires been interfered with, it is probable that old abuses, and especially that most grievous one, the pope's supremacy, would have continued in force much longer. It is worth while to trace out this matter somewhat more fully.

The king and queen had now been living together nearly nineteen years; they had had three sons and two daughters, all of whom, except Mary, had been removed by early deaths; Katharine's dowery of immense wealth had been squandered away, and she herself, by ascetic devotion and increasing infirmities, had become unattractive to the capricious Henry: the princess Mary's legitimacy had been questioned by the French ambassador, when her marriage with the duke of Orleans was in agitation; and the young and beautiful Anne Boleyn had fallen in the king's way. It is difficult to say what it was which rendered Henry alarmingly scrupulous as to the lawfulness of his marriage with his brother's widow; yet it is, after all, a matter of no great consequence; the Reformation is not to be

judged by the character or motives of some of the leading actors in it. The evil life of some of those engaged in promoting reformation, is no argument against its necessity and value, no more than the wickedness of some who bear the Christian name is an argument against the blessed Gospel, on which they bring disgrace. Whether honestly or not, Henry's scruples became so urgent that he determined to seek a divorce. He applied to pope Clement VII. for that purpose, in 1527, but relief came not. The pope was very willing to gratify Henry, if he could do it safely; but if he granted the king's desire, he would thereby mortally offend the powerful emperor of Germany, Charles V., who was the nephew of queen Katharine, and who had recently taken Rome, and thereby got Clement in his power. Thus he was in a complete dilemma; he dared not decide either way; for neither Henry nor Charles would bear to be trifled with, and either he knew would prove a formidable enemy. The matter continued in this vexatious state of indecision for six years, during which, under a show of carrying the case through for determination, the pope was only deceiving the king, meaning, if possible, never to pronounce any decision whatever, and hoping that some

casualty or other might free him from his perplexity.

Meanwhile, Henry, who never swerved from his determination when once he had made up his mind to a thing, was taking measures for breaking with the pope if need be. In November, 1529, a parliament was called, in which Wolsey was impeached, and bills against various exactions on the part of the clergy, were passed. Shortly before, Thomas Cranmer—a name of great note in the history of these times—was unexpectedly brought to the notice of the king. He suggested a course which struck Henry's fancy as the very best which could be adopted. It was to the effect, that the king should collect the judgments of the principal universities and divines in Europe, and then decide the question by his own clergy. Accordingly, Cranmer was immediately taken into the king's service, and not long after, dispatched abroad on the business of the divorce. His success was very great. The general decision was in favor of the divorce, and against the power of the pope to give any dispensation in a matter which is contrary to God's Word. Notice of this was sent to the pope in the shape of a memorial, complaining of the outrageous delays in settling the question,

and significantly intimating, that unless more expedition was used, the king would resort to other remedies.

Henry soon proved that he was in earnest. He brought the whole body of the clergy under the statute of *præmunire*,* in 1531, for submitting to Wolsey's legatine authority, and compelled them not only to pay him an enormous amount of money for their release, but also to recognize him as "sole and supreme head of the Church, next and immediately after CHRIST." And, what was still more important—he determined to take the law into his own hands, and was privately married to Anne Boleyn, on St. Paul's day, January 25th, 1532; thus, in fact, setting the pope's dispensation and opinion at defiance.

The same year, Cranmer was ordered home by the king, who had determined to raise him to the archbishopric, now vacant by the death of Warham. This post was neither sought for nor desired by Cranmer: he opposed it in every way he possibly could: he declared that he was married, a serious obstacle; then, that he could not take the usual oath to the pope, except under protest; also, that neither his habits nor his wishes

* See Glossary of Terms.

were at all in unison with so high and so dangerous a position. But nothing would satisfy Henry except he was obeyed in this matter. So Cranmer reluctantly acceded to the king's wishes. But before his consecration, which took place, March 30th, 1533, he solemnly declared, "that he should only take the oath to the Roman see to comply with an established custom: that he would not be a party to any proceedings by which the law of God, or the prerogatives of the king or state of England would be affected; and that he would adopt no measures except such as seemed advantageous to the reformation of the Church or state." With this explicit reservation, Cranmer entered upon the duties of his responsible and burdensome office.

On the 23d of May, the archbishop, with Gardiner, bishop of Winchester—a subtle, unscrupulous and dangerous man, as he afterwards proved—as one of his assessors, formally pronounced sentence in the case of the king and Katharine: it was, that the marriage was void from the beginning, because contracted with a brother's widow. Hard measure this for the sorrowing wife and queen, the much suffering and deeply injured Katharine. Our sympathies cannot but be excited in her behalf, and she

claims our respect and admiration for her sincere piety and consistency, and for the dignity and propriety of her deportment during this most trying period of her life.

Though matters had gone to this length—the divorce pronounced and Anne Boleyn publicly acknowledged as Henry's wife—still he hoped and made efforts to keep on terms with the pope. From the disposition of Clement VII., his unwillingness to lose the richest kingdom under his authority, and the active interference of Francis First of France, it is highly probable that in some way or other, the affair might have been compromised and England still retained, had not a providential delay of Henry's messenger, sent with concessions on his part, induced the pope to affirm the legality of his marriage with Katharine, and to require him, under pain of ecclesiastical censures, to receive her again as his wife. This memorable decision was made in March, 1534, at the very time when great events were occurring in England.*

* It may be remarked here, that the 23d of March, 1534, the day on which the sentence was pronounced at Rome, was also the very day on which the act for the succession to the crown was passed in England; and that the parliament which completed the great ecclesiastical revolution was prorogued before it was possible that intelligence should arrive from Rome.—Le Bas's *Life of Cranmer*, vol. i. p. 69.

Henry was, as might be expected, deeply enraged at this fruitless result, and he now firmly resolved upon what he had all along been preparing for, viz., to cut loose entirely from Rome and to crush the papal supremacy in his kingdom. Accordingly parliament (which was always very obsequient to the king's will) having passed laws suppressing the pope's supremacy, passed other acts, early in this same year, (1534,) which relieved the kingdom from the burdensome exactions of annates, bulls, appeals, dispensations, Peter's pence,* and various things of the kind, by which the court of Rome derived annually from England an immense revenue. The Church, in convocation assembled, agreed very readily to these cheering proofs of better things to come; for when the question was proposed to the bishops and clergy in the provincial synods of Canterbury and York, "whether the pope of Rome has, in the Word of God, any greater jurisdiction in the realm of England than any other foreign bishop?" it was decided, with great unanimity, that he had not. The universities concurred in this judgment. The various chapters, convents of regulars, mendicants, &c., throughout the kingdom, also de-

* See Glossary of Terms.

clared their assent, and only one bishop—Fisher of Rochester—refused to unite in this decision whereby the papal supremacy in England was regularly and validly suppressed.

At this point we shall ask our readers to pause awhile, and reflect upon what had been actually done towards bringing the Church of England out of papal bondage into the glorious liberty of the Gospel of CHRIST. The pope, as we have seen, like many an other cunning man, had overreached himself, and by his contemptible trickery and delays, had driven Henry into a step which destroyed the first and grand article of papal power, viz., the supremacy. This was the starting point; this was the entering wedge; without this all other efforts would have been comparatively powerless. So long as the pope was acknowledged supreme head of the Church in the realm of England, just so long was it impossible to do any thing really effective in the way of reform.

Besides this, several other things deserve to be noted. The archbishopric of Canterbury was filled by a man of great learning, zeal and diligence, and possessed of the lasting confidence and affections of Henry. Cranmer, the great promoter of the Reformation, was no ordinary

an; and we doubt if there was any in England ho could have filled that see with so much real enefit to the Church and to the cause of pure eligion. Born of a good family in 1489, he early ecame distinguished for those qualities which one out so conspicuously in after years: his putation for scholarship was very high at the niversity of Cambridge, where he was successvely a fellow, lecturer, and university examiner candidates for theological degrees. His life d services, which unhappily it has become mewhat fashionable of late years to undervalue, quire deep and careful study rightly to see d feel their importance and value. It should remembered, too, that the new queen was a family earnestly and sincerely attached to e Reformation, and she herself was a warm end to those who had in view the purity and osperity of the Church, and did all in her wer to further the cause of truth and piety. reover, some of the bishops, with Cranmer at ir head, were diligently engaged in endeavor- to procure a new translation of the Bible; l numerous publications were issued tending pen the eyes of the people and set them to nking, a thing to which, for a long time, they l been but little accustomed.

In these respects the prospect seemed favorable for carrying on to a successful completion the great work of reforming, that is, restoring to primitive purity and soundness, the corrupt and suffering Church of England. At the same time, it must be confessed, that the way before the Reformers was dark and uncertain, and no one knew how soon he might have to seal his testimony with his blood. Henry was a tyrant, a capricious, selfish, unfeeling tyrant, and therefore not at all to be depended on. He does not seem ever to have entered heartily into the views of those who, like Cranmer, desired to restore primitive purity and godliness. He was as tenacious of his own supremacy as ever the pope could have been respecting that of the successor of St. Peter; and he was as ready to burn those whod oubted or denied this point, as if it had been a matter of faith essential to salvation.*

* In one sense it might even be fairly said, that Henry was a more ardent *papist* than before (the pope's supremacy was ruined in England;) the supreme pontificate being now transferred to his own hand. It was almost natural that he should look with more complacency than ever upon the sacred deposite of doctrine and tradition, now that he had been enabled to usurp the care of it. There remained no one personal interest to shake his allegiance to the Romish religion, considered merely as a scheme of belief. The possessions of the hierarchy, indeed, were still left to tempt his

he great mass of the clergy, too, were wedded the old superstitions and abuses, and with ry few exceptions, the archbishop had none on iom he could certainly rely. Ignorance the ost deplorable, nay, almost incredible, prevailed t only among the common people, but also iong their spiritual guides and directors. Li- ntious discussion was every where carried on; en's minds were in a ferment; restlessness, certainty, doubt, wonder, unbelief, all had ir place, and were leavening the community th the powerful and discordant elements of fe and disunion; and men were fast being epared for any extravagance of fanatical wick- ness and fierceness.

For these, and similar reasons, the prospect to Reformers was far from being bright and ering, and had it depended on their might or ir wisdom, the suffering Church of England

city; but the work of spoliation might be effected with scarcely acrifice of a single dogma. And accordingly, in all essential cts, Henry continued to his dying day, nearly as rigid a Ro- st as when he first earned his title of Defender of the Faith: and nly wonder is, that with such a *pope* at the head of the Church, mer should have been able during his reign, to advance a e step towards that more effective reformation which he after- s so happily accomplished.—Le Bas's *Life of Cranmer*, vol. i.

would probably never have been released from the thraldom of popery. But it was not by an arm of flesh that our fathers were delivered. God was in the midst of His Church; He blessed the study of His pure Word; He stirred up the hearts of His servants to labor diligently in the great work set before them; He taught them not to count their lives dear unto themselves in the cause of CHRIST; His HOLY SPIRIT'S influence rested upon their efforts; He put a hook into the nose of that leviathan—the tyrant Henry VIII.—and made that he was faithful to Cranmer, the great, good, and humble minded, when he was faithful to no one else.

Even so it was; and as we look back upon the events of a few years—most important in their effects—we may well render thanks to Almighty God and recognize His over-ruling providence in human affairs. What so unlikely as that the king, a bigotted papist—retaining his partiality to the tenets and dogmas of Rome even to his death—and a writer in its defence, should be the principal agent in causing its ruin in England? What more singular than that the pope, cool, cautious, calculating, and unusually wary not to proceed to extremities, should have been strangely intemperate and hot, all of a sudden; and by

efusing to wait for a messenger hourly expected, ould have forever closed the door of reconcilia- on between Henry and himself? Who can bserve all this and not acknowledge the short ghted policy of earthly designs and prospects: id who can fail to thank that Almighty Power ho setteth at nought the wisdom and prudence mm, and governeth the world according to ose laws which most surely promote the in- rests of His creatures!

CHAPTER II.

A. D. 1534—1539.

The king's supremacy—Fisher and More refuse the oath—are e
ecuted—Visitation of the monasteries—Cromwell—his life a
character—reasons requiring the visitation—motives of the k
and court—motives of the Reformers—results of the visitatio
state of the convents—dissolution of the smaller ones—death
queen Anne Boleyn—wickedness of the act—Jane Seymou
articles of doctrine and practice—royal proclamation—effect
breaking up the monasteries—insurrections—pilgrimage of gr
—new visitation ordered—report of the visitors—imposture a
deceit in the religious houses—exceptions—dissolution of
monasteries absolutely necessary—shameful perversion of th
wealth and wasteful wickedness of the king—good flowing fr
evil.

THE pope's supremacy, as we have seen, w
abolished in England by the acts of parliame
in 1534: the immediate consequence of this i
portant step was, the requiring an oath to
taken to the king as supreme in the Church

vell as state, and settling the succession of the rown on the children, if any, of Henry and nne, under penalties of the most extreme se-erity. The major part of the nation, both lergy and laity, very readily agreed to this nange of allegiance, for which indeed they had ecome prepared by the previous acts of the ng and parliament. There was not, however, universal assent to the act of succession. Many the friars, denying the royal supremacy, ere put to death. Fisher, the aged bishop of ochester, and Sir Thomas More, lord chancellor England, were willing to swear fidelity to the ccession to the throne as appointed by law; t they refused to commit themselves to the tements of the preamble to the act which volved an affirmation of the nullity of the rriage with Katharine, and the validity of t with Anne Boleyn. It was urged by Cran-r, that their conscientious scruples on this nt should be gratified, especially as they eed to every thing that was essential, viz., supreme authority of the king over *all* his jects; and still more, as they were men of e and great weight in the community. But nry's obstinate adherence to his own will was ckingly manifested; nothing would satisfy

him except unconditional obedience, and thi
being refused, he sent them both to the towe
to try if imprisonment and hardships would no
break down their opposition. Neither Fishe
nor More yielded; so that the king, who neve
let any obstacle hinder him when his mind wa
set upon an object, in the course of the next yea
had them tried, convicted and executed upo
the scaffold.* This outrageous proceeding wi
always remain a foul blot upon the character o
the king, who dared thus to commit acts o
legalized murder.

The next step of importance, was the appoin
ment of a commission for a general visitation o
the monasteries and other religious houses, an
an inquiry into their state and condition, wit
the intention, no doubt, of breaking up a larg
number of them. At the head of this commissio
was placed a layman, who filled a large spac
in these eventful times, who exercised very co
siderable influence in furthering the Reformatio
and whose rise and fall are alike remarkab

* The execution of these eminent men, the one nearly fourscor
venerable also for his erudition and his virtues,—the other, the m
distinguished ornament of his age and country, was regard
throughout Christendom with wonder and detestation.—SOUTHE
Book of the Church, chap. xii.

d impressive. Thomas Cromwell was of humble origin, and brought up in the house of Wolsey, whom he served with faithfulness, zeal and ility, even to the hour of that great man's fall. s talents recommended him to the king, with nom he so ingratiated himself that he rose pidly, and though his ambition was time-serng, and desire of office and power his ruling otive, still we cannot doubt that his convictions ere decidedly in favor of the Reformation, and s efforts sincerely bent towards setting it forard. He was created vicar-general for the sitation of the monasteries and settling of ecclestical affairs, and subsequently he became d vicegerent, an office which gave him all the wer previously enjoyed by the pope in the glish Church, and which was certainly a ngerous infringement of the powers and pregatives of the bishops. Cromwell afterwards e to the earldom of Essex, but by one false p he lost the favor of the king, and in 1540, fished on the scaffold, a striking monument the instability of human greatness.

The commission was extremely active, and, might be supposed, very successful in accomshing an end equally desired—though for very fferent reasons—by the king and a hungry

crowd of rapacious courtiers, and by the devoted archbishop and the true friends of religion and learning. The monasteries were the grand bulwarks of popery in England, and so long as they existed it would have been next to impossible to have effected reform in the Church. The hold they had upon the people, the superstitious reverence which was paid to relics and shrines, the great numbers of religious houses which were spread all over the kingdom, rendered these establishments engines of immense power in thwarting the designs of the Reformers, and in upholding the ancient superstitions. It was mainly on this account that Cranmer and his fellow laborers desired their suppression, in order that the minds of the people might be disabused, and the wealth which had been bestowed upon the monasteries, for the purpose of promoting truth and piety, might be employed in furnishing—what was so much needed at that time—a body of learned, godly and active clergy. The king, however, in his profligate extravagance, seems to have cast a longing eye upon the great wealth of the monastic houses, rather for the purpose of gratifying his passions than with any positive good intent; and his favorites, and the creatures about his court and person,

ere as eager as ravenous dogs for the spoil in hich they expected largely to share.

Henry may have had some better motives in iew in what he purposed: it is asserted by riters of eminence that he had, that he meant expend the money in founding bishoprics, nd constructing harbors for the growing com- erce of England: we are not disposed to deny hat was probably true, that he had some vague otion of appropriating the great wealth of the onasteries to some object of public advantage, nd we are assured, that a plan had been drawn for the increase of Episcopal supervision. owever this may be, the king urged on the ommissioners to make speedy work.

They did so: they found in some, nay many, e prevalence of the most infamous lewdness nd debauchery; some were sunk in sloth and xury; some were devoted to the merest animal e or childish absurdities; while to others, ough a lamentably small proportion of the hole, was rendered the just praise of being cupied in deeds of piety and learning. The mmissioners made thorough work of what ey did, for they knew the master whom they rved; and even allowing that they exagge- ted some things, that they were determined to

find evil, whether it existed to any great extent or not—as popish writers assert—it must nevertheless be allowed, that it was high time that something in the way of reform should be brought to bear upon these houses of superstition, fraud and imposture.

On the report of the commissioners, parliament, early in 1536, passed an act dissolving all the monasteries of which the annual income was under £200 (or nearly $1000.) By this sweeping blow no less than three hundred and seventy-five religious houses were broken up, and property to the amount of $150,000 or more per annum, together with a large sum (about $50,000) arising from plate and jewels, passed from the hands of the monks into those of the king and his court. It is mournful to reflect that it was all quickly dissipated and spent in a way which could not profit either soul or body; and it is sad and fearful to think of the vast mass of ignorance, want and disaffection, which was thus suddenly thrown loose upon society.* It will

* The effect of this terrible measure may be in some degree estimated by considering the fact, that during Henry's reign, no less than 72,000 persons are said to have perished by the hand of the executioner, some rendered desperate in consequence of want, and others made bold by the lawless license of the times.

e seen, subsequently, what sore evils grew out f this hasty proceeding.

A most lamentable event occurred this year, hich tended much to dishearten the friends nd supporters of the Reformation. It was the rnel and most unrighteous condemnation of ueen Anne Boleyn. Being of a lively and heerful disposition, tending almost to frivolity, t times, and remarkable for openness and free- om of manners, she frequently gave occasion or evil tongues to censure, and evil hearts to ervert her words and actions. Henry seems, rom some cause or other, to have cooled in his ve for her, and to have become jealous and spicious, a state of mind which was inflamed y the haters of the queen and the cause of the eformation, to which she was well known to e a firm and uniform friend. Accordingly, on ie most unfounded and contradictory charges, ie was committed to the tower, being deserted y all her former friends except Cranmer, who, 'his own great risk, made strenuous efforts to ften the wrath and jealousy of the capricious rant, but in vain. She was tried and con- mned in secret by the mere tools of the king, nd was beheaded, May 19th, 1536. Perhaps e strongest proof of her innocence of any crime

but that of having lost Henry's affection, is in the fact that the very day after her execution, the king, with disgusting haste and to the outrage of all decency, married Lady Jane Seymour, a maid of honor to the murdered queen, and renowned for youth and beauty.*

The destruction of Queen Anne, however, did not prove of so much advantage to the papists as was hoped: for the Reformation kept its onward course. The convocation having considered very fully certain articles of doctrine and practice which were submitted to them by the king, agreed upon several points, which were accordingly published by the royal authority. They are well worth our notice and examination, since they form the earliest document relating to the faith, issued by the Church of England since the beginning of the Reformation. Their general outline is as follows:—

The Bible and the three Creeds are laid down as the basis of our faith. Baptism is declared to

* The thorough hardness of Henry's heart was shown, when he declared his marriage with Anne Boleyn void, beheaded her upon a false and monstrous charge of adultery and incest, and married Jane Seymour the next day. This change produced no alteration in religious affairs, for the new queen was of a family which favored the Reformation, and shared largely in the plunder distributed under that name.—SOUTHEY'S *Book of the Church*, chap. xii.

e absolutely necessary, so that children dying nbaptized cannot be saved.

Penance, that is, repentance, is a sacrament, nd necessary.

Confession to a priest is necessary and effectual.

The corporal presence, that is, transubstantiaion, is necessary to be believed.

Though justification depends on the merits of Christ, yet good works are necessary in order o obtain eternal life.

With regard to ceremonies, it was ordered, hat images should be retained as examples to he people, but idolatry and the abuse of them, vas to be guarded against. Saints were to be onored as examples of holy life and the helpers f our prayers; with this view they were to be alled on, but not worshipped. Many ceremoies, as the use of holy water, ashes, palms, &c. vere to be retained as typical signs; and prayers or the dead were enjoined, though the existence f purgatory is doubted. It may also be noted, hat no mention is made of the other four sacraents, though the use of them is inculcated in everal of the doctrinal works which were subequently published during this reign.*

* Bishop Short's *History of the Church of England*, chap. v. 206.

Immediately after the publication of these articles, Cromwell, the lord vicegerent, by order of the king, issued a proclamation, giving various directions to the clergy, the most important of which were these;—the laws against the pope's supremacy, and the authority of the king in the Church, were to be faithfully set forth: superstition was to be discountenanced, and the people taught to obey God's commandments, as more acceptable to Him than pilgrimages and worshipping of relics: Bibles, in Latin and English, were to be set up in the churches, and the people encouraged to read them:* children

* It is, perhaps, scarcely possible for us to imagine the eagerness with which the people availed themselves of the liberty thus offered them, by the repeated declarations of the king, to consult the Sacred Volume for themselves. The impatience they manifested may, *in part*, be ascribed to mere curiosity. Men were naturally anxious to examine the writings which had been for ages so jealously locked up from their inspection. Nothing, however, but a higher motive, can account for the universal rush to the fountain of living waters, the moment it was unsealed. Every one that could, purchased the book: and if he was unable to read it himself, he got his neighbor to read it to him. Numbers might be seen flocking to the lower end of the church and forming a little congregation round the *Scripture reader*. Many persons, far advanced in life, actually learned to read, for the express purpose of searching the oracles of God: and one instance has been recorded of a poor boy, only fifteen years of age, who voluntarily incurred the same toil, and then joined his stock with a brother apprentice for the purchase of a Testament,

ere to be brought up honestly and religiously, eing taught the Lord's Prayer, the Creed, and he Ten Commandments, in the mother tongue: nd restrictions were imposed upon non-resi- ents, who were required to devote a portion f their income to charitable purposes, and also ere to supply proper curates. The sound ense and practical wisdom of these directions re evident, without remark, and none, we think, an fail to see that, though not wholly satisfac- ry to either party, their tone is clearly in vor of reform.

During the summer of this year, (1536.) con- derable progress was made in the dissolution the monasteries. Many of the larger ones ere voluntarily surrendered, to be dealt with the king or the commissioners might direct, being very certain that ultimately they would are the same fate with those included in the ll recently passed. There was an evil, how- er, connected with the breaking up of the nastic establishments, which soon led to seri-

ich he concealed under the bed-straw, and perused at stolen ments, unbeneyed by the reproaches of his mother and the tal violence of his father.—Le Bas's *Life of Cranmer*, vol. i. p. 2.

ous and even alarming results. Large numbers of persons, by the dissolution of these houses, were thrown suddenly upon the world, unprovided for, unemployed, and exposed to hardships of no ordinary kind. Many of these, as was natural, induced by passion, and frequently urged on by necessity, sought to excite commotions among the people against the government. A formidable rising took place in the north of England, which, in consequence of the standards having on them representations of the five wounds of CHRIST and of the cross, was termed *the Pilgrimage of Grace*. It was discovered that the abbeys and monasteries, yet existing, had been very active, in an underhand way, in this serious disturbance, had supplied means to the insurgents, had stirred up the minds of the people, had fomented discord, and had striven as far as possible, to drive the disaffected into acts of positive and open rebellion. Hence it became manifest, that so long as these strong-holds of popery existed, it would be impossible to expect reformation in religion or quiet in the state. Accordingly, for this reason, combined with the others which have been mentioned as influencing the king and court in the case of the smaller

monasteries, a new visitation was ordered, preparatory to a complete dissolution of all the religious houses in England.

The visitors entered upon their work and prosecuted it with zeal and diligence, and it may be that occasionally they displayed too great severity and harshness; but having been charged with receiving bribes,* they, in retaliation, laid open to public gaze the corruptions and abominations which their visit had brought to light. A most sad and pitiable catalogue it was indeed! imposture the most gross, profligacy the most disgusting, lying relics of the most preposterous description, were discovered; such as the Virgin Mary's girdle, exhibited by eleven distinct monasteries; the ear of Malchus, cut off by St. Peter; the teeth of St. Apollonia, (infallible cures for tooth-ache,) enough in number, when collected, to fill a tun; some of the coals which had once blazed under the gridiron of St. Lawrence; the spear-head which had pierced our SAVIOUR'S side, brought over from Palestine by an angel of one wing; some of the SAVIOUR'S blood preserved in a phial, which to the faithful appeared of a bright red hue, but to all

* BP. SHORT, (Hist. c. v. § 211,) thinks that there is good ground this charge.

others only dark and cheerless; the old boots and tattered shirt of that factious demagogue, Thomas à Becket, and many similar absurd and despicable odds-and-ends of imposture and deceit. One of these villainous devices to rob and cheat the people of their money, and delude their souls to destruction, was laid open at St. Paul's Cross, in London, by order of Cromwell; it was termed the *Rood of Grace*, and was meant as an image of our SAVIOUR. It would hang its lip when silver was offered to it, and shake its beard merrily when the offering was of gold, much to the astonishment of the simple populace. When taken to pieces, the wires and secret springs by which its eyes and lips were moved, showed to what length of lying deception on the one hand, and of credulity on the other, men went at that period, as well as with what shameless audacity the monks and clergy of the popish party endeavored to maintain their power over the people.

Happily we are enabled to say, that all the monastic establishments and religious houses were not hopelessly sunk in corruption, or engaged in despicable intrigue or deceit; no, it would be equally unjust and ungenerous not to give the due meed of praise to some, if not many of the convents, where real devotion and sound morality

were found to exist; where liberal hospitality and munificent acts of charity marked the course of the members, and won for them the love, respect and confidence of the community, but more especially of the common people.

There can be no reasonable doubt that the destruction of the monasteries was essential to the progress of the Reformation; it was felt to be almost hopeless to expect to spread the truth to any extent, while so many emissaries of the Pope stood ready to destroy the good which might be wrought, and to pluck up the seeds of truth which might be sown in the hearts of the people; and while the strong-holds of superstition and fraud existed in all their power and influence throughout the country. Their fall was, therefore, necessary, and in great measure just. Most of them had shamefully perverted the wealth left for pious and charitable purposes to mere self-indulgence and scandalous lusts and passions. Yet we mean not to justify some of the steps which were taken, far less to approve of the motives of a rapacious king and court. Henry coveted the wealth of the monasteries, and being absolute, he determined to have it. Though in point of right he had no claim whatever to the property left by pious individuals

for the sake of charity to men's souls and bodies, still, he longed to grasp it. He was willing to compromise in some respects with his conscience, in this meditated wholesale robbery, by employing a part—a very small part as it turned out—in founding bishopries and institutions of public benefit. The greedy courtiers at his side urged him on, well knowing that they should be sharers in the spoils; and a subservient and pliant parliament passed acts which put into the king's hands the immense resources of the abbeys and convents. Had Henry, as in duty bound, devoted this great wealth to the use, or to a similar use with that intended by the donors, he would have deserved the grateful thanks of all lovers of truth and learning; but so far from this he squandered it in his own sensual pleasures and on his eager dependants; he broke up the houses which had been time-honored as the home of the weary and way-faring man, the supporters of the orphan and the friendless, the benefactors of the poor, the depositories of knowledge;* he

* They had been the alms-houses, where the aged dependants of more opulent families, the decrepid servant or decayed artificer retired as to a home neither uncomfortable nor humiliating; they had been county infirmaries and dispensaries; they had been foundling asylums, relieving the state of many orphan and outcast chil-

scattered in every direction thousands of helpless persons, pensioned, it is true, but most inadequately, and unfitted for the ordinary pursuits of life; he sent abroad over the country multitudes of persons who, driven on by want, or by brooding over their hard lot, were ready to engage in any plans, however wrong, to avenge themselves on the government; he changed the for the most part easy landlord which the monks proved to be, for a frequently hard and griping master, who, scarcely visiting his ill-gotten lands, cared not for the tenants' woe or weal. He refused to listen to the earnest entreaty of the Reformers, who desired that some of the abbeys might be converted into institutions of learning, or, as good Hugh Latimer prayed, might be turned into houses for "preaching, study and prayer:" and though, by the dissolution of a thousand or more convents, large and small, he became possessed of wealth to the amount of nearly a million dollars per annum, he contented himself, and put off the supplications of Cranmer and his colleagues by expending only about one-twentieth of that

n, and ministering to their necessities; they had been inns for way-faring men; they filled up the gap in which the public aries have since stood, &c.—*See* BLUNT'S *Sketch of the Reformation in England*, p. 142.

vast income in the foundation of five bishopries, several chapters, and two colleges, one at Oxford and one at Cambridge.*

While, therefore, we regret deeply the perversion of the wealth of the dissolved monasteries to mere temporal uses, we cannot but acknowledge that the Reformation, by this bold step of Henry's, acquired a strength and activity which, under GOD, was sure to eventuate in the best results; and though we are far enough from approving of the motives of the king and court in what they did, still we feel that in this, as in most cases, GOD, in His mercy, brings good out of evil.

* Henry, with all the wealth which passed through his hands, was so improvident that, before the end of his reign, he had recourse to that dishonest and most impolitic measure of debasing his coin.—BISHOP SHORT, (*Hist* c. v. § 249.)

CHAPTER III.

A. D. 1539—1547.

ate of things at this date—popish schemes—martyrs—John Lambert—proclamation against marriage of priests—act of Six Articles—abstract of them—Latimer and Shaxton resign their bishoprics—effect of the articles—birth of Edward—death of the Queen—Henry's marriage to Anne of Cleves—disgraceful ermination of the match—Cromwell's fall—Romish ascendancy —Cranmer's Bible—Gardiner's scheme to nullify the English ersion—new Queen—Anne Askew—her martyrdom—difficulies and trials of the Reformers—Litany in English—King's Primer—close of Henry's reign—evils of the Reformation—encouragements in prospect—advances made—Henry's death and haracter—reflections on God's providence.

IUS far, it is manifest that the Reformation was, the whole, advancing steadily and surely. e Scriptures had been published by authority, monasteries had been dissolved, and the vaus corruptions and superstitions which they

fostered and kept alive, had been laid open to public gaze, and the people, as they read and heard, began to think and to feel, in measure at least, and began to know somewhat of their spiritual wants and of the Fountain of living waters from which they might freely draw for their soul's comfort and refreshment. The popish party, however, with Gardiner, the unprincipled bishop of Winchester, at their head, by flattering the king's vanity and paying court to him very assiduously, managed to check for a time the onward progress of reform. They did not dare to oppose him openly and honestly, for that would be certain death, but complying with every thing that he set his mind on, whether they liked it or not, they managed to keep in his good graces, and had opportunity to suggest measures which would bear hard on the Reformers and the truths which they preached. The consequence of this was, that Henry thinking himself called on to maintain his supremacy in Church as well as state, did several things which deeply grieved Cranmer and his associates in the good cause, and made the papists exult in the success of their schemes.

The first step was to light up the fire of persecution. Some years before, several martyrs had suffered for denial of popish errors, especially that

one which caused more deaths than any other, viz., transubstantiation. Bilney, a clergyman of Cambridge, Byfield, a monk, Tewksbury, a citizen of London, and others were burnt as relapsed heretics. Bainham, a lawyer, Harding, Hewett, a young tailor, and Frith, a young man of note for learning and piety, were burnt for denying the "corporal presence," or transubstantiation. And now, in 1538, another was added to the list. John Lambert, who had been chaplain to the English company at Antwerp, and intimate with Tyndale, the translator and printer of the New Testament, was arrested, brought before the king, whom Gardiner stirred up to cruelty, and after being inhumanly insulted and abused by the royal disputant, was delivered over to be burnt at Smithfield, his last words being "none but CHRIST, none but CHRIST." As Henry had zealously maintained transubstantiation in his book against Luther, he seems to have felt it incumbent on him to burn and destroy all who doubted or denied this dogma; and accordingly we find that as in this so in other cases, he scrupled not to pursue to the extreme all who had the courage to differ from the religion adopted by the king.

The next thing which showed the influence of the haters of the Reformation, was the issuing of

a proclamation which reprobated the marriage of priests, and prohibited those who dared to marry from performing any sacred office, under pain of losing all their ecclesiastical privileges.

The triumph of the papal party, however, was evident in what took place in the parliament of this year, April, 1539, when the famous act of the Six Articles, as it is called, was passed and became a law, despite the vigorous and eloquent opposition of Cranmer. These articles were proposed by the duke of Norfolk, the great patron of papal opinions, and were to the following effect:—

1st, That in the sacrament of the altar, after the consecration, there remaineth no substance of bread and wine, but under these forms the natural body and blood of CHRIST are present.

2nd, That communion, in both kinds, is not necessary to salvation to all persons, by the law of GOD; but that both the flesh and blood of CHRIST are together in each of the kinds.

3rd, That priests, after the order of priesthood, may not marry by the law of GOD.

4th, That vows of chastity ought to be observed, by the law of GOD.

5th, That the use of private masses ought to be continued, which, as it is agreeable to GOD's law, so men receive great benefit thereby.

6th, That auricular confession is expedient and necessary, and ought to be retained in the Church.

The penalties by which these Articles were enforced were extremely cruel and harsh. Burning at the stake, imprisonment for life, loss of goods and chattels, &c., were the punishments for speaking against, or opposing in any way, the tenets set forth in the Articles; and so rejoiced were the opponents of reform that they went to work at once, and soon brought great numbers to answer for their violations of the law now in force.

Good old Hugh Latimer, bishop of Worcester, and Shaxton, bishop of Salisbury, whose consciences would not let them subscribe to what they were convinced was error and superstition, immediately resigned their bishoprics, and soon after were thrown into prison for imprudently speaking against the Six Articles. Latimer remained there till Henry's death. Cranmer, who entertained sentiments almost extravagantly high, respecting the power of the king in matters of religion, retained his post, though he had earnestly and at the risk of his life contended against the new law. He was obliged also to send away privately his wife, whom he had married in Germany, previously to his elevation to the see of Canterbury, in order that she might remain in her native

country, out of harm's way, so long as this cruelly severe act continued in force. In general, however, owing to the powerful influence of Cromwell in favor of the Reformers, and the difficulties in the way of enforcing the penalties to any great extent, the act of the Six Articles did not fall so heavily as might have been expected upon the cause of truth and virtue.

Queen Jane Seymour died in giving birth to Edward, afterwards Edward VI., in October, 1537. She was deeply lamented by Henry, as much so as any one could be by such a man, and for some time he seemed to have been sobered by her loss. But he soon tired of a solitary life and resolved again to marry. Accordingly, on representations of the beauty and charms of a foreign princess, he made proposals which were accepted, and in January, 1540, he was married to Anne of Cleves, the sister of a distinguished Protestant leader on the continent. As this match proved extremely distasteful to the king, he was not a little angry at Cromwell who had been the principal agent in bringing it about, and he determined, with that recklessness which marked his whole course as far as obligations were concerned, to annul the marriage. This was soon after done, through the pitiable subserviency of the parlia-

ment and the convocation, and Anne was pensioned off on £3,000 ($15,000,) a-year, apparently to her entire satisfaction; while on Cromwell fell the weight of Henry's wrath and vindictiveness. He was sent to the Tower, hated by the nobility as an upstart, was deserted by all his friends except Cranmer—who never forsook a friend in need—and beheaded, July, 28th, 1540.

The death of this great man and able minister, was a serious blow to the cause of the Reformation, for he had ever been its constant supporter and friend, and had aided materially in advancing its interests. His unrighteous condemnation was not the least disgraceful and odious among the criminal acts of Henry's reign.

The following month, August 8th, the king was married to Catharine Howard, niece of the Duke of Norfolk, the head of the papal party in England; an event which strengthened the hands of the opponents of reformation and enabled them to use the capricious monarch's present anger to the injury of the cause of truth. The spirit of persecution was let loose, and numerous martyrs bore testimony at the stake for the faith of the Gospel; yet, strange to say, the king's cruelty was as indiscriminate as it was uncalled for. Traitors and sacramentaries—the friends of

the papal authority and the enemies of the papal doctrine—were dragged on the same hurdle to the gibbet or the stake;" and frequently the same day and place witnessed the execution of Romish martyrs, denying the royal supremacy, and of Protestant confessors, refusing to believe the royal creed.

In May, 1541, the Bible was printed in the form of a large folio, and being enriched with a noble preface by the archbishop, was known as *Cranmer's Bible*. It was ordered to be set up in all the churches, on the penalty of forty shillings a month for every church which should neglect the royal ordinance. The "Necessary Erudition of a Christian Man" was also prepared at this time, though it was not published till two years after.

These steps in favor of reform were not at all agreeable to the popish adherents: consequently, strenuous efforts were made in the convocation to suppress the English Bible, against which objections were raised on the charge of its being an incorrect version of the original. Gardiner, bishop of Winchester, the most subtle, acute, and determined enemy of the Reformation, hit upon a plan to destroy the value of the translation almost entirely to the English reader. This was,

by retaining a great number of words (a hundred or more,) just as they are in the original Hebrew and Greek, and in the Latin version, without translating them, but only putting them into English letters; such as *parasceve*, the preparation; *holocausta*, whole burnt-offering; *simulacrum*, an image; *pontifex*, chief priest; *idiota*, unlearned or ignorant man; &c. Had this notable scheme succeeded, the English Bible would have still been in great measure in an unknown tongue to the people—just the very thing which the papists wished then, just what they wish now, because it is next to impossible where the Bible is allowed to be read freely, in the language understood by all, to blind the eyes and sear the consciences of Christians, so as to make them believe and trust in the lying abominations of Romish corruption. Happily Cranmer succeeded in defeating this scheme, and the revision of the Bible was ordered to be committed to the universities; thus, in the language of quaint old Thomas Fuller, the Church historian, "saving it from the policy of Gardiner, who, being unable to extinguish the light, was for putting it into a dark lantern."

The late queen, Catharine Howard, having been beheaded on account of criminal lewdness and licentious conduct previously to her elevation

to the throne, Henry, in 1543, was again married to Catharine Parr, a lady whose principles were settled and decidedly in favor of the Reformation. In every way possible, sometimes even to the risk of her life, through the jealous vanity and wrong-headedness of the king, she favored the views and helped forward the plans of the archbishop. But as the king was now easily wrought upon to do evil, it was not difficult to find a victim for his cruelty. A young, talented and beautiful lady, by name, Anne Askew, and much in the queen's favor, was easily entangled in the meshes of the net which Gardiner and his accomplices cast for heretical denial of transubstantiation. She was tried and convicted, as a matter of course, since there was no way of escape on such a question. She was not immediately executed, but, after a short respite, was again apprehended, and again went through the ordeal of hard words and papistical abuse. Her appeal to the king is affecting and well worth perusal:—

"I, Anne Askew, of good memory, although God hath given me the bread of adversity and the water of trouble, yet not so much as my sins have deserved, desire this to be known unto your Grace, that forasmuch as I am by the law condemned for an evil doer, here I take heaven

and earth to record, that I shall die in my innocency. And, according to that I have said first, and will say last, I utterly abhor and detest all heresies. And, as concerning the Supper of the LORD, I believe so much as CHRIST has said therein, which He confirmed with His most blessed blood. I believe so much as He willed me to follow, and so much as the Catholic Church of Him doth teach; for I will not forsake the commandment of His holy life. But look, what GOD hath charged me with His mouth, that have I shut up in my heart. And thus briefly I end for lack of learning."

Had not Henry's heart been steeled against compassion, he could not have resisted this appeal: but he yielded not; and the noble lady having been ignominiously racked by no less persons than Chancellor Wriothesly and lord Rich, who, with their own hands, performed this devilish office, was brought out to die a martyr's death. Bravely did she sustain the trial; cheerfully and full of hope did she endure the flames and pass to her eternal award.

Several attempts were made to entrap the queen, and the archbishop; but providentially they were defeated, and Cranmer still continued his unremitting labors in the good cause. Various

superstitious practices in force at this period were corrected by him in a visitation held in the autumn of 1543, such, for instance, as bell-ringing and sprinkling holy water to still the thunder and drive away the devil: using holy candles and incantations, and pouring red hot coals on the grave of the archbishop's chaplain, to show what he deserved for favoring the Reformation, &c. About the same time the capricious king, who was now guided more by circumstances and passion than anything else, forbade under heavy penalties the reading of the Scriptures, except by persons of a certain rank: yet it is remarkable, and seems clearly to point out the hand of divine Providence, that Henry would listen to no charges against Cranmer, who was constantly attacked by the papal party, and could easily have been convicted under the act of the Six Articles. Even those who were under deep obligations to the archbishop were concerned in these plots, but they were freely forgiven by him—so freely and so fully that it became a common saying, that "if you do my lord of Canterbury an ill turn you make him your friend for life."

In the midst of these many and sore trials, the untiring archbishop toiled on. His hands were somewhat strengthened by the advancement

of several of the Reformers to the bench, and he drew up this year (1544) a *Litany* in English, with suffrages or responses, corresponding almost entirely with that contained in our Prayer Book; the invocation of saints and angels, however, was retained, and a clause for deliverance "from the bishop of Rome and all his detestable enormities." To this work, psalms and private devotions were added, and in the preface the utility of private prayer in the mother tongue is strongly insisted on. In the following year a collection of prayers was published, which were drawn up by the queen herself. Cranmer also succeeded in gaining the king's consent for the suppression of all images in the churches, and for prohibiting the superstitious practice of veiling the cross in Lent, and kneeling and creeping to the same. He also published the *King's Primer* in English, with some Psalms and Lessons out of the New Testament, which gave great offence to the papists, and they publicly burned the book.

The remainder of Henry's reign presents little that need be dwelt upon. The cause of truth alternately favored and oppressed, was, on the whole, progressive; though in its course it was marred and hindered by weakness, wickedness, folly, fanaticism and deadly opposition. Martyrs

were brought to the stake for opinions the most various and contradictory; fanatics traversed the country, exciting to sedition and wild lawlessness of sentiment and practice; there were Predestinarians, Antinomians, Anabaptists, Fifth-monarchy men, Arians, Davidians, Libertines, and manifold others; irreverence and shocking levity prevailed more or less; churches and religious houses were profaned by dogs, horses and other creatures, and plundered without scruple; ignorant teachers, blind leaders of the blind, only excited contempt and scorn; and alehouses were filled with conceited disputants who, over their cups, talked of the mysteries of faith and the deep things of God with shameless audacity, and dissolute scoffers made songs upon these sacred subjects.

Such were some of the excesses, the deplorable excesses arising from the overturning of the old system of corruption which had disgraced the world for centuries: yet still we say, the cause of truth was making advances slowly and painfully, yet certainly. Not only had the papal supremacy been destroyed, and many of the abominations of popery put down by the civil authority; but, what was better, the Scriptures of truth had been laid open; the Bible and the three Creeds had been

declared to be the rule of faith; copies of it were in circulation throughout the kingdom; the litany was published: a portion of Holy Writ was read in divine service; the children were to be instructed in every parish in the Creed, the LORD'S Prayer, and the Ten Commandments, and men were beginning to look at truth through the medium of Gospel light and to embrace it for its own sake, even though it led to the gibbet or the stake.

All this was much gained, it must be confessed, though much, very much remained to be done before the Church could put on the garments of rejoicing, or the truth of GOD shine forth with unclouded lustre. The act of the Six Articles was still in force; auricular confession was still bound upon the consciences of the people; transubstantiation was still the doctrine of the standards of the Church; the mass, or public service, was still mostly in Latin; the celibacy of the clergy was still enforced; the cup was still denied to the laity, and the power of the ecclesiastical courts was still continued in all its oppressiveness and bigotry; nevertheless the way was opening by which these burdens and evils and errors could be removed; the leaven of truth was working powerfully, and ere long its effects were gloriously to be manifested.

Henry VIII. died January 27th, 1547, after a reign of about thirty-seven years. Possessed of good abilities and well read for the time in which he lived, and naturally of noble and generous dispositions, he became through evil influences and unbridled indulgence, a self-willed and haughty tyrant, a licentious king, a cruel and hard-hearted man. He put no restraint upon his passions; he was fickle, capricious, vain, overbearing, and ungrateful; and so determined was he when his heart was set upon an object, that neither heaven nor hell were sufficient to turn him from his purpose. We can have no sympathy with him as a man, we detest him as a tyrant, and we utterly abhor his licentious despotism.

Still, let it be observed how GOD brings about the accomplishment of His purposes, even by the agency of such instruments as Henry VIII. A king less unscrupulous and more honorable never would have forced a divorce from so patient and sorrowing a wife as Katharine of Arragon, yet the consequence of this was the ruin of the pope's supremacy;* a king more upright and less grasp-

* This (his supremacy in Church as well as state,) was, in fact, Henry's own most passionate desire. It was well that it was so, or Protestantism might never have been established as it was in his great daughter's reign. He had himself no regard for the truth in

ing after money, not for money's sake, but to gratify his lusts and passions, never would have ventured to crush the monastic establishments, the bulwarks of popery and the grand engines of its power and credit among the people. These things

anything he did. The Gospel light as little beamed on him from Boleyn's laughing eyes, when she was about to mount his bed, as from her serene and patient look when she was about to mount his scaffold. The Gospel light has nothing to do with lust, has no sympathy for satisfied cruelty, takes no regard of personal interests, sheds no virtue upon ambitious passions, and could find in the whole huge bulk of Henry not a crevice or a corner into which it might cast even one of its clearer rays. Yet who, save Henry, could have done what the time cried out for? What, save his reckless brutality could have discharged that painful but imperative work? Who could have so thrust down the monasteries and hunted out the priests? Who would have dared, save he, to cram his own exchequer with their enormous revenues? Above all, what prince or priest, acting sincerely as a reformer of the faith and a champion of Luther's doctrines, could have done what was so absolutely needful at the final parting down of the national allegiance to Rome; could have kept in resolute check both Protestant and (Roman) Catholic; could have persecuted with an equal hand the Romanist and the Lutheran; could have passed as an adherent to Catholic doctrines, while he spurned the papal authority, and have loudly declared his passion for transubstantiation, while he still more loudly shouted forth his abhorrence of submission to a court at Rome! Be it assuredly believed, that all was more wisely ordered than the mere wisdom of ordinary policy could presume to have foreseen. This broad and vicious body of Henry the Eighth was as the bridge between the old and the new religions.—FOSTER'S *Introduction to The Statesmen of the Commonwealth of England*, p. xix.

Henry did, and we are reaping the advantages of what was then begun. Let us bless GOD for the merciful deliverance from popish chains of darkness and superstition, even though it was done by such an instrument; and as we think of the trials of fire and blood through which our fathers passed, let us resolve to hold fast to the truth in its integrity, and rather die than betray the interests of CHRIST and His Church.

CHAPTER IV.

A. D. 1547—1549.

Edward VI.—his high and noble character—Cranmer's position and wishes—Edward Seymour, lord protector—his character—spoliations of church property—evils of rash zeal—images destroyed in churches—general visitation—necessity of it—First Book of Homilies—Gardiner and Bonner in trouble—act for communion in both kinds—Six Article act repealed—chantries, chapels, &c., given to royal treasury—images ordered to be entirely removed—revision of the liturgy—proceedings of the committee—Cranmer's catechism—First Book of king Edward VI.—how it differs from the present Book of Common Prayer—its value not to be denied.

EDWARD VI., at the time of his ascending the throne, was in his tenth year, a fair and lovely boy, giving promise of great and good things. Naturally amiable and kind, and through his mother, connected with a family devoted to reform

in the Church, he was so blessed as to be placed under most excellent instructors, who fostered every thing good in him, who poured into his mind every thing ennobling and elevating, and who, at last, so trained him up in learning and godliness, that he was the wonder of his day for mental and spiritual culture, and has come down to us with his fair name unstained by aught of folly or crime.* But his was no crown of ease: the inheritance left to him was attended with cares and anxieties, well nigh too heavy for the young king to bear: the prospect before him was marked by hard and bitter contentions, by the wrangling of parties, by the suffering of the Church, by the

* Cardan, a distinguished Italian philosopher, who was in England at this time, saw and conversed with Edward, and after that prince's death, wrote thus of him:—"All the graces were in him: he had many toneues when he was yet but a child: together with the English, his natural tongue, he had both Latin and French, nor was he ignorant, as I hear, of the Greek, Italian and Spanish, and perhaps some more: but for the English, French and Latin, he was exact in them, and was apt to learn every thing: nor was he ignorant of logic, of the principles of natural philosophy, nor of music. The sweetness of his temper was such as became a mortal—his gravity becoming the majesty of a king, and his disposition was suitable to his high degree. In sum, that child was so bred, had such parts, and was of such expectation, that he looked like a miracle of a man. These things are not spoken rhetorically and beyond the truth, but are indeed short of it."

struggles of the truth against opposing error. Nevertheless, he neither wished, nor was able, had he wished, to draw back; and from all the evidences which are left to us, we find that Edward was fitting himself for the heavy duties and responsibilities of king of England, by a course of discipline of mind and heart, which, had it pleased God to lengthen his life, would doubtless have led to the happiest results.

The young king was proclaimed January 31st, 1547, four days after his father's death. By Henry's will, archbishop Cranmer was appointed to a prominent station in the council of direction during the minority of the king: but as well from choice as from a desire to look to the affairs of the Church, at this period in no little danger, he took but small share in mere matters of state. His great aim and object was, now that every thing was so favorable for carrying out the principles of the Reformation, to proceed temperately yet vigorously in ridding the Church of errors and corruptions which still marred its beauty and fair proportions, and in setting forth the truth of God in all its purity and integrity. In consequence of this disposition on the part of the archbishop, he was led to the more thorough examination of several points in dispute between the Reformers and

papists, and we find, that subsequently to the last year of Henry's reign, he steadily maintained the doctrines which the Church of England has ever since held, particularly with respect to the sacrament of the LORD'S Supper. Ridley and Latimer had previously renounced transubstantiation, and from this date these noble men and servants of the Most High labored, with most entire unanimity, in the cause of their Divine Master.

The council very early appointed Edward Seymour, the earl of Hertford, governor of the king's person and Lord Protector; he was also created duke of Somerset. Being the maternal uncle of Edward, and a warm friend to the Reformation, he was enabled to be of essential service to the cause of truth, and we find that he joined heart and hand with Cranmer in the work of reform, and restoration of primitive soundness and order. It is not to be concealed, however, that Somerset was one of the largest sharers in the spoil of Church property, and that he did not scruple to join with the ungodly and the profane in taking that to which he certainly had no just claim; all this, too, despite the earnest and indignant remonstrances and entreaties of the Reformers. But, in truth, this was the course pursued by all who could in any way get hold of ecclesiastical

revenues: every one plundered the Church with impunity; from the king and parliament down to the meanest servant of some lucky courtier, there was a longing desire after the untold wealth of monasteries, bishoprics, deaneries, prebends, chantries, &c.,* and it was thought a hard case for those about court, if they could not lay hands on that which had been left, with an awful imprecation against its spoilers, for the cause of religion and the maintenance of the clergy. Sad are we to say it, but the Church of England has never fully recovered from the injuries then inflicted upon her.

In a previous chapter we have spoken of the violent reaction which took place when popery was suddenly broken up, and men's minds were set loose from the thraldom in which they had so long been held, and of the excesses, the disgraceful excesses, which had taken place in consequence. Hardly had this reign commenced,

* Bp. Burnet says, that it was ordinary at that time, for laymen to hold preferments without cure of souls. Protector Somerset had six good prebends promised him, two of these being afterwards converted into a deanery and treasurership. Lord Cromwell had been dean of Wells, Sir Thomas Smith, who was in deacon's orders, though living as a layman, was dean of Carlisle. Numerous other instances of this scandalous irreverence and church spoliation might be enumerated.

when the evil effects of rash zeal began again to be manifest. Many persons, enemies of the old superstition, without waiting for authority, and knowing that images were condemned by the Reformers, thought that they were doing good service by tumultuously proceeding to destroy them in the churches in London, and elsewhere. This they did, to a large extent, until severe measures were resorted to for stopping their lawless doings. But not only in respect to the pulling down of images and defacing shrines, and making havoc of the ornaments in churches, but also in various other things, the same spirit of rashness and hot haste, gave rise to much trouble and discord; so that, Cranmer and his associates were, at times, in as much danger of making shipwreck through the injudicious zeal of hasty and thoughtless allies, as through the open and violent opposition of the favorers of Rome. This will be exemplified as we go on.

One of the earliest steps taken by Cranmer for the good of the Church, was the obtaining a general visitation throughout the realm, for the purpose of regulating all such matters as required notice and change. This was especially necessary, because of the fact, that the clergy, as a body, were uneducated, and much disposed to

retain the superstitions and corruptions of Rome; so that the truth was hindered in its onward progress by the want of learned, faithful and active parish priests, who should not only have knowledge sufficient, but should be able and willing to communicate it by preaching to the people. Nor only so; the people themselves, too generally grossly ignorant, and both by habit and long standing custom, attached to the notions and practices in vogue for hundreds of years past, were far from being as ready to embrace the doctrines of the Gospel in their purity and simplicity, as might, at first sight, be imagined; and as, when the monasteries were broken up, many hundreds of monks were scattered over the country in all directions, these teachers of popery kept alive the flame, stirred up dissatisfaction, and wherever possible, filled the vacancies in the poorer parishes, it is manifest that the Reformation was greatly impeded, and its real object shamefully spoken against.

The archbishop and his assistants in the great work, were desirous, as far as possible, to remedy these serious evils, and to draw away the minds of the people from the bad influence of papistical instructors. For this purpose, the First Book of Homilies was composed, and published in July,

of the present year, (1547) and Erasmus's Paraphrase of the New Testament was ordered to be set up in every parish church, in order to assist the unlearned in understanding Holy Scripture. The bishops also were enjoined not only to preach themselves, but to take care that their chaplains did so, and to admit none to holy orders who were not well qualified for the sacred office, especially in that point then so needful, viz. ability to preach and maintain the doctrines of the Reformation. The Homilies, it may here be observed, were probably in great part composed by Cranmer, with the aid of Ridley, Latimer, Becon, and others, and while there was so great scarcity of persons able to preach the reformed faith, that the people, nevertheless, should not suffer, these excellent and timely discourses were commanded to be read in the churches. Several other wholesome regulations were likewise enjoined.

The political successes of the protector and his party gave them additional weight in the community, and enabled them to push forward vigorously the measures of reform. Not a little opposition, however, was excited among the opponents of Cranmer and the steps he judged needful to the cause of God's truth. Both Gar-

diner, bishop of Winchester, of whose character and principles we have spoken freely already, and Bonner, bishop of London, well known to posterity by his horrid cruelty in the reign of Mary and his shameless tergiversations, objected to the introduction of the Homilies and the Paraphrase. As their opposition went to considerable length, they were sent to prison on the charge of disobedience to the royal injunctions. It is supposed, and with reason we think, that they were treated with uncalled for severity.

Parliament met in November; at the same time the convocation assembled, and by direction of Cranmer, who was extremely active and zealous, entered heartily upon the consideration of the affairs of the Church. An ordinance "for the receiving the body of our LORD under both kinds, namely, of bread and wine," was *unanimously* adopted by this body, and soon after was sanctioned by parliament. By this statute, the abuses of communion in one kind, and of solitary masses, were put a stop to, a matter of very great importance, as it deprived the priest of the tremendous power which he exercised, under the papal system, and rendered the people more alive to their personal concern in the sacraments and services of the Church. It also provided that

persons who spoke irreverently or contemptously of the blessed Eucharist, should be punished by fine and imprisonment, at the pleasure of the king: this step was taken in consequence of the licentiousness of speech every where prevalent, since men were rid of the terror of papal infallibility, and thought that there was no longer any thing sacred or solemn in religion.

The repeal of the act of the Six Articles, that whip of scorpions, as it has been termed, was among the first things done by this parliament: and they did not stop here; but went on to repeal all the penal acts relating to "doctrine and matters of religion," which had rendered the latter portion of Henry's reign so full of persecution and bloodshed. These wise and judicious measures were very seasonable helps to the archbishop and his co-workers, and encouraged them to go on in the accomplishment of their momentous labors. Parliament also passed an act giving to the king chantries, free chapels, colleges, and whatever other Church property had escaped the grasping rapacity of Henry VIII. and his greedy court. Cranmer vigorously opposed this iniquitous measure but all in vain. The men of that day, with hardly an exception, seemed to be wholly reckless as to the wants of

the Church, and the absolute need of temporal provision for the support of a learned and efficient body of clergy.

The year 1545 opened with several very important movements towards the reformation of religious matters. An order in council was issued for the entire removal of images and shrines from the churches, and for the suppression of many superstitious ceremonies; and the clergy were required to preach against pilgrimages and image worship. At the same time severe penalties were threatened against all such as abused or treated improperly the houses of GOD, which, we are grieved to say, had been disgraced on various occasions by scenes of riot and confusion; and none were allowed to make rash innovations, and interfere with such things as were still according to the laws of the realm.

In February, a committee was appointed for the purpose of revising the Liturgy, and arranging in some uniform system the public worship and services of the Church; a step which calls for especial notice on our part, because it was the beginning of that great work which resulted finally in the compilation of the BOOK OF COMMON PRAYER. The committee began with that which was the most urgent, viz., the service for the

Communion, in which alteration was greatly needed because of the clearer and more correct views which the Reformers had begun to entertain since they doubted and denied the truth of transubstantiation. Questions, to the number of ten, were proposed and answers in writing required: these may be seen in bishop Burnet's large History of the Reformation, and are not only interesting in themselves, but will manifest the great care which was taken in all that was done by the bishops and doctors of the Church, for the restoration of purity and order.

On the eighth of March, the Communion Office was published: in substance it is nearly the same as that in the Prayer Book of the Protestant Episcopal Church. Cranmer seems to have gone on the principle of making as few changes as possible, retaining whatever was innocent in the service of the mass, and leaving some portions of it untranslated from the original Latin.

Not long after, the archbishop set forth a "Catechism, or Short Instruction into Christian Religion, for the singular commodity and profit of Children and Young People," which is usually known by the name of *Cranmer's Catechism*. It was translated from the Latin version of a German catechism by Justus Jonas, used at Nurem-

berg, and consists of expositions of the Ten Commandments, the Creed, the LORD'S Prayer, the Authority of the Keys, and the LORD'S Supper. It is hardly so clear in its statements of the truth as might be expected, for even as yet the archbishop seems to have retained, in words at least, a respect for some of the popish errors and perversions: still, as he was not the author of this Catechism, but simply the translator, it is not quite fair to charge upon him the errors of the original. This Catechism, however, ere long, gave place to one of English origin, which is the admirable one now in the Book of Common Prayer, except that part which relates to the sacraments, which was added in the time of James I.

The commission who had in charge the arrangement of the public services of the Church, met at Windsor, May 8th, and proceeded zealously and faithfully to perform the duty assigned them. They examined the Breviaries, Missals and Rituals, together with other books and offices at that time in use. These they compared with the ancient Gallican, Spanish, Alexandrian and Oriental liturgies, and the writings of the early fathers. Whatever they found to agree with the doctrine of Holy Scripture and the worship of

the primitive Church, they generally retained. But they rejected the numerous palpable corruptions and superstitious innovations which had been gradually brought in during the middle ages.

By the end of November the whole was finished, and met the cordial approval of the clergy of the provinces of Canterbury and York. It received the sanction of the king and both houses of Parliament, January 15th, 1549; and it was enacted, "that the said form of Common Prayer and no other, should, after the Feast of Pentecost next following, be used in all his majesty's dominions."

Our readers will take notice, that this is what is called the *First Book* of Edward VI. It differs in several respects from the Prayer Book as finally adopted by the Church of England, and from the nature of the case retains more of what we should call popish than at present would be approved of. But it should not be forgotten, in forming a judgment on the propriety of this course, that the Reformers deemed their plan by far the most wise and judicious which could be adopted: they knew that reformation to be of service, must proceed gradually and deliberately: the mass of men are not suddenly to be changed;

customs which have been in use for centuries, cannot be thrown aside all at once; and doctrines which have been held and taught for ages, are never immediately given up. Hence, as we have before remarked, Cranmer and his co-workers proceeded on the correct principle of altering as little as possible, in the outward forms of things, provided sound doctrine lay at the foundation; so that the people might not needlessly have their prejudices excited, and might by degrees be led nto clearer light and knowledge of the truth.

In this First Book of Edward VI., the morning nd evening service began with the LORD'S Prayer. The baptismal service contained a form f exorcism, in order to drive away the evil pirit from the child, who was anointed and clad n a white garment. In the burial of the dead, here were prayers for the person buried and or the dead in general. When the sick were isited, the sick person was to be anointed if he esired it, and to be signed with the sign of the óss. At the celebration of the LORD'S Supper, hen the elements were given, only the first ause of what is now in the Prayer Book was ed, viz. :—"The Body of our LORD JESUS RIST, which was given for thee, preserve thy dy and soul unto everlasting life;" "The Blood

of our LORD JESUS CHRIST, which was shed for thee, preserve thy body and soul unto everlasting life." Water was also to be mixed with the wine.

In several other respects, though not of material consequence, the First Book differed from the one afterwards adopted by the Church of England. The wonder is not that it went no further, but that it went so far as it did in its approach to purity and truth; and we who are members of that Church which rejoices in a Book of Common Prayer, shall be greatly wanting in a proper sense of what we owe to those great and good men, if we do not entertain and cherish for their memory, feelings of respect and gratitude; and if we do not strive, by every means in our power, to show that we value the Prayer Book as it ought to be valued, by living holy and consistent lives, and by adorning the doctrine of GOD our SAVIOUR in all things.

CHAPTER V.

A. D. 1549—1551.

Opposition to the new book—insurrections—ecclesiastical visitation—transubstantiation under discussion—doctrine of the Church of England on the Eucharist—public disputations—John Bocher—licentiousness of opinion and practice—Bonner deprived—Ridley translated to London—Ridley's visitation—ordination offices—distinguished foreigners—troubles of a new kind—contrast between English and continental Reformation—Cranmer's settled views on the subject of the ministry—forty-two articles—thirty-nine adopted—not Calvinistic—how to be interpreted.

Hardly had the Book of Common Prayer been set forth by authority, and enjoined to be used in every church throughout the realm, when many and violent censures were expressed against it. They who were still wedded to the Romish system could ill brook to have any of the service in English instead of Latin, transubstan-

tiation denied, the Holy Scriptures opened to the people and not the clergy, the results of the labors of the Reformers [illegible] were already willing themselves to use the newly appointed book, and be thereby the means of instructing the people in what they [illegible] and contemned. It would not have mattered greatly, perhaps, had the opposers of these needful reforms been content in uttering their dissatisfaction in words merely; but so far from this, we find that through the influence of some priests and zealous defenders of popery, formidable insurrections were stirred up in Devonshire, Cornwall, and Norfolk. It was only by employing a large force and using severe measures with the ringleaders, that these revolts were crushed.

An ecclesiastical visitation was appointed early in this year, (1549,) for the purpose of suppressing many superstitious practices which still continued to be observed, and also to inquire into various pernicious heresies in order to have them rooted out. The consequence of all this was, the bringing into discussion one of the fundamental doctrines of popery, and one which gives its priesthood tremendous power and influence over the people. We mean transubstantiation, that is, the change of the elements of bread and

wine into the actual body and blood of the glorified Redeemer, so that what we see and taste, and what appears to our senses to be bread and wine, is so no longer, but is the very body of CHRIST our LORD, which was offered on the cross. Now, as the priest, every time that he pronounced over the elements the words, "This is my body," transubstantiated the bread and wine into the body and blood of CHRIST; and as our MASTER himself distinctly declared, "whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day;" it followed, that the priest had it in his power to give or withhold that which would certainly save a man's soul, no matter what his life and conduct might be. It was hence important, not only to obtain uniformity of practice, not only to get the people accustomed to the changes made in the public services and formularies, but also to show them the errors of this popish dogma, and to induce them to adopt, understandingly, the doctrine of Holy Scripture and the primitive Church respecting the sacrament of the LORD'S Supper. This was the more important, because of the attachment of the common people to such doctrines and practices as removed the responsibility from themselves, and

enabled them to trust to the priest every thing which related to the interests of their souls.

We may here observe, in passing, that the Church of England and the Protestant Episcopal Church in the United States, repudiate transubstantiation; neither do they hold consubstantiation,* nor the opinion of some modern sects which destroys the sacrament entirely, as a divinely appointed means of grace. Their doctrine on this point is, that the bread and wine are symbols of the body and blood of CHRIST, which are verily and indeed taken and received by the faithful in the LORD'S Supper. "To such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of CHRIST; and likewise the cup of blessing is a partaking of the blood of CHRIST." (Art. XXVIII.)

Public discussions were held on this subject both at Oxford and Cambridge; and the archbishop wrote a learned treatise on the Eucharist,†

* Consubstantiation is a dogma of Luther's. He taught that the bread and wine remained, as our senses teach us, but that our LORD'S body is joined to the bread, or is in and with the bread in some miraculous manner, so that it is actually eaten with the bread: a tenet which seems to us to be even more contradictory and absurd than the popish view of the sacrament.

† The title of it is, "A Defence of the True and Catholick

to which Gardiner made a specious but weak reply. Cranmer, very soon after, issued his answer to the "crafty and sophistical cavillation" of Gardiner and the puny attacks of other popish declaimers: this effectually settled the question so far as argument was able to do it.*

The public disputations just alluded to, took place on the following heads:—in the eucharist there is no transubstantiation. In the bread and wine CHRIST is not corporally present. The body and blood of CHRIST are united to the bread and wine sacramentally. The moderation, learning and fairness displayed in these discussions, are worthy of the highest praise, and are in striking contrast with the course pursued by the papists in the reign of Mary.

Doctrine of the Sacrament of the Body and Blood of our Saviour Christ; with a Confutation of sundry Errors concerning the same, grounded and established upon God's Holy Word, and approved by the consent of the most ancient doctors of the Church. Made by the Most Reverend Father in God, Thomas, Archbishop of Canterbury, Primate of all England, and Metropolitan. 1550."

* This volume was re-published several times, and met with great and deservedly great approbation. Archbishop Parker has said of it, "that no controversy against the papists was ever handled more accurately;" and succeeding writers of distinction have bestowed their eulogy upon the language as well as the spirit of it, upon its acuteness as well as its zeal.—TODD'S *Vindication of Archbishop Cranmer*, p. 14.

Would that we could say that the same moderation and justice had been manifested in regard to other things! A half crazed and foolish woman, called Joan Bocher, or Joan of Kent, having uttered some crude and wicked notions which she in ignorance had taken up respecting our LORD's incarnation, and which, with ignorant intolerance, she stubbornly maintained, was summoned before a commission, tried, argued with, found obstinate, and in the course of the following year was delivered up to be burnt. The noble young king refused to sign the warrant for her death, and it was only at the earnest entreaties of Cranmer that he consented; telling him with tears that *he* (the archbishop) must answer for it before GOD. How painful and humiliating to find the aged servant of the merciful Redeemer engaged in so unworthy a cause, and committing an act which we cannot defend but must ever deplore!*

It is not to be denied, however, that most abominable licentiousness of opinion and practice

* In justice to Cranmer, the intelligent reader will observe, that the archbishop was not alone in thinking, that impious denials of the faith should be punished with death, but that it was the universal sentiment of the Reformers, as well in England as on the Continent.

too widely prevailed. Men thought and said that the elect could never sin; that the outward man might sin, but the inward man could not, and that they had a divine right to any thing whatsoever they chose: a horrible doctrine, which carried out, would upset the world in a very little while. England was overrun, too, with a horde of fanatics from abroad, termed Anabaptists, who not only scouted at and reviled infant baptism, but held besides many other pernicious notions; such as, that all things among the saints should be common—that all usury, tithes and tribute ought to be abolished—that every Christian was invested with the power of preaching, if moved to the work—that the Church stood in no need of clergy—that in the kingdom of CHRIST civil magistrates were useless—and that GOD still revealed His will by dreams and visions. Other corruptions of faith and manners found too ready encouragement among the people, and gave occasion to the papists to exult over the troubles arising out of the Reformation.

In October, 1549, Bonner, bishop of London, was deprived of his bishopric because of his disobedience to the orders of the council, and in February, 1550, Ridley, the great, wise and learned bishop of Rochester, was transferred to

the important see of London. This brought him into still closer intimacy with Cranmer, whose friend and chaplain he had been for years, and enabled him to do good service to the cause of truth and righteousness.

At his first visitation this year, he entered zealously upon his duties; the clergy were exhorted and warned to do away with superstitious practices; the altars of stone were converted into communion tables of wood, in order that the blasphemous notion of an expiatory sacrifice there offered by the priest might be effectually rooted out; and unauthorized preaching and expounding of the Scriptures were condemned.

In February, 1550, the Ordination Offices were prepared, mainly by Ridley, one of a committee of twelve appointed for this purpose. They were almost precisely the same with those now in use; and their intrinsic beauty and impressiveness are heightened by the fact, that we are using the very words of one of our noble army of martyrs, every time we are present at and take part in the services appointed for the ordination of bishops, priests and deacons. May God give us grace rightly to value these our inestimable privileges!

It is but proper, in this place, to make mention

of, and give due credit to several distinguished foreigners, Martin Bucer, Peter Martyr, Tremellius, a Lasco, Fagius, and others, who visited England, and by their learning and zeal, exercised considerable influence over the shape which the English Reformation finally assumed. It is necessary, also, to speak of these matters here, because it was about this time that troubles of a new kind took their rise among the Reformers, troubles, which have, more or less, vexed the Church of England ever since, have stirred up bitter strife, have caused dissensions of no light character, and of which, at the present day, we are reaping the fruits. We mean by this, that the spirit of insubordination, of wilful disobedience to the laws of the Church, and of perverse, vexatious resistance to authority, in trifling and indifferent matters, sprang from foreign intercourse. And the reason is plain and evident.

The Reformation abroad was conducted on different principles from that in England; there was more rashness and hastiness, less regard for primitive doctrine and usages, and more violent controversies than in England. The continental Reformers seem to have gone to their work more as individuals than as members of the Church Catholic. Luther and Calvin became founders

of new churches or parties, called by their names; whereas, Cranmer and Ridley endeavored to put aside entirely what Cranmer or Ridley, individually, might think or do, and labored only for the good of the Church at large. Abroad, destruction, entire rooting up and overturning was the watch-word: in England, every effort was made to hold fast to whatever was good and true in the popish system, and while sternly renouncing its errors and abominations, to bring the Church of England back again to primitive truth and order. Luther and his compeers met with difficulties in obtaining the Apostolic succession, and needlessly, and, as we think, very culpably, made light of it, rejected the three orders of the ministry, and thus gave birth to numerous Presbyterian societies or churches, things which never before were heard of, although perpetuated even to the present day; but Cranmer pursued a different course. Though his opinions seem to have been unsettled, and even loose on this point, though he entertained, during the early part of his career, exceeding high notions of the power of the civil authority in the affairs of the Church, in yet connection with the other Reformers, he calmly and firmly declared, that "it is evident unto all men, diligently reading Holy Scriptures and an-

cient authors, that from the Apostles' time there have been these orders of Ministers in CHRIST'S Church,—Bishops, Priests, and Deacons." He dared not, in his zeal against popery, destroy what the LORD Himself had appointed.

Would to GOD, that the continental brethren had been equally careful, equally considerate! for then we should have been saved a world of misery and trouble, and we should have been enabled to present an undivided front against papal pretension and wickedness, which perhaps, ere this, might have resulted in its downfall. As it is, while we, in common with the foreign Reformers, lament their want of the Apostolic succession, we ought to be especially thankful for GOD'S goodness in preserving the Church in its integrity and completeness in England.

The archbishop had, for many years, desired to fix upon and establish some basis of union between the Protestants in England and those abroad; he had a long and earnest correspondence with the excellent Philip Melancthon on this subject; but all his efforts failed of success, as indeed all similar efforts in later days have uniformly done. When this conviction was at last forced upon his mind, Cranmer turned himself reluctantly towards the preparation of a set of

Articles of Religion for the Church of England. The king issued orders to this effect, in 1551; articles were completed in May, of the same year, submitted to the council and to a number of bishops, and finally agreed upon and published under the following title:—"The Articles agreed upon by the bishops and other learned and godly men, in the last Convocation at London, in the year of our LORD, MDLII., for to root out the discord of opinions, and establish the agreement of true religion; likewise published by the king's majesty's authority, 1553." The Articles were forty-two in number, and were printed, together with a short Catechism attached, in Latin and English. Subsequently, various unimportant changes were made, and in 1562, early in the reign of Elizabeth, the present Thirty-Nine Articles were established by the Church of England.

The Articles are sometimes claimed as *Calvinistic*, or, as being in harmony with Calvin's notions of absolute predestination and reprobation; but, as it appears to us, wholly without foundation. Calvin's fame and influence in England were subsequent to Cranmer's day, and not only the date, but documents of every kind show that the archbishop was guided more by Lutheran confessions than by any thing of Calvin's. If

more be wanting to confirm the truth of this assertion, it will be found in the fact, that Calvinists have very rarely, if ever, been satisfied with the Articles as they are, and have made many and vigorous efforts to introduce changes which should render them clear and precise in support of the Genevan Master's dogmas. The truth is, that the Articles, if we would understand them, must be looked at as pointed against the perversions and subtleties of the schoolmen and doctors of the middle ages, and against the abominations, doctrinal and practical, of others in the Roman Church; and on no other ground can they be consistently interpreted, or be made to harmonize with the Liturgy and Homilies of the Church. This has been abundantly shown in archbishop Laurence's Bampton Lectures, a volume, which we hope our readers will take an early day to consult; and we have no doubt that they will agree with us, that the Church does not hold herself committed to the opinions of either St. Augustine or John Calvin, or, indeed, to those of any one or more teachers; but simply to the doctrines which have been held "always, everywhere, and by all," since the days of our LORD and His Apostles.

CHAPTER VI.

A. D. 1551—1553.

Clergy driven abroad by Six Article act—Hooper—scruples about clerical robes—Bucer and Martyr decide against him—sent to prison—assents—consecrated bishop—Hooper's motives sincere—unfortunate result of this trouble—revision of Book of Common Prayer—changes introduced—Ridley's sermon—Gardiner degraded—Ponet, his successor—Somerset's fall—beheaded—Warwick's course—code of laws for the Church—never completed—bills passed by parliament, 1552—dreadful licentiousness of opinion and practice—evils of the Reformation—destruction of property and manuscripts—mysterious dispensation of Providence—Edward's sickness—death—character—fearful trial in prospect.

When the bloody act of the Six Articles was passed, numbers of the clergy were driven abroad, unable to endure the fierceness of its persecutions. They were hospitably received and entertained by the foreign Protestants, and

as was but natural, they became tinged with the sentiments of those who had cast off every thing that approximated at all to Rome, or Roman customs. Among these, was Hooper—an upright, pious and faithful minister of Christ, but too tenacious of his own opinions, and too much given to make trouble about matters little in themselves, but of consequence when enjoined by the Church. On the accession of Edward, he, with others, returned to England, and Cranmer desired to have him elevated to the episcopate, because of his sterling qualities, not dreaming that so sensible and learned a man could ever make difficulty about trifling and indifferent things. But to his surprise, Hooper refused to wear the robes of a bishop, and no advice or argument was able to shake his resolution. Even Martin Bucer, and Peter Martyr, those learned foreigners at this time in England, decided, that it was not a matter of conscience, but, that a man might wear any prescribed garment, and still more, that it was a man's duty to obey the laws of the Church on this subject. Ridley, also, and Cranmer spent much time in combatting his unreasonable scruples, but all to little purpose. After the fashion of those days, he was sent to prison, where he remained six weeks, debating the

point; after which, he yielded a partial and rather ungracious consent to wear so much of the robes, and on such occasions as could not be avoided. With this understanding, he was consecrated bishop of Gloucester, in March, 1551, and we are happy to say, that despite his course on this subject, he was a faithful, laborious, and orderly bishop, and did good service to the cause of the Reformation.

We have no doubt, that Hooper was honest and sincere in his opposition to what the Church required on the point of clerical robes, and that he supposed that more of principle was involved than is really the case. He probably thought that it was needful to separate so far from popery as to cut off every thing, even what was true, in that corrupt system, and perhaps, he believed in the saying, "the farther from Rome the nearer to God." Had he alone been concerned, or had those who held similar views with himself, been equally candid and open to conviction, there would have been no serious and lasting difficulty; but it turned out far otherwise, and the spirit of opposition to Church law and Church requirement once raised, has been found too powerful ever yet to be effectually and permanently laid at rest.

Men of restless minds; men whose ideas con-

centered to one point, and thought that it was the sum and substance of truth; men of uneasy habits and fault-finding dispositions; men never contented with things as they are arranged by the Church, but always seeking after change, and supposing that they can regulate matters of all kinds better than they were ever before; men, whose minds have been cramped or warped by bad education; men, ambitious of place, notoriety, or, of being the head of a party; men of these various sorts, have followed, and been glad to have so respectable a pattern to quote, as the bishop of Gloucester. And the trouble which has arisen in consequence, it would be impossible fully to state. We can only briefly say, that there never has been found wanting a man to keep alive a spirit of perverse opposition and wilful disregard of the law of the Church, in those matters which she has a perfect right to regulate. Manifold have been the discussions, and bitter the controversies on this subject. Not even Hooker's learning and wisdom, as shown in his great work on "Ecclesiastical Polity," have been able to settle the question entirely; and we see sometimes, even in our own day, clergymen taking more or less liberty to themselves on points determined by the Church, according as they are

more or less disposed to reverence what she has laid down for them to obey, or to set up in opposition their own wishes and opinions. Our readers will find it deeply interesting, to trace the spirit above spoken of, through Elizabeth's reign, to its final development in the Puritans of James Sixth, and Charles First's days. It is beside our present purpose to enter into this question.

The Book of Common Prayer as set forth by authority, in January, 1549, was used throughout the realm from that date. The experience of a few years, however, and the inveterate clamor raised by the papal party and by others, suggested the need of some changes, and a review was accordingly ordered by the heads of the Church. The alterations made were substantially these:—the First Book of Edward VI. began with the LORD's Prayer; there were now introduced the Sentences, the Exhortation, the General Confession and the Absolution; the idea of which was derived from a form of prayer in use by the Protestant congregation in Strasburgh. The Litany was ordered to be used on Sundays. The Ten Commandments were made a part of the Communion Service; the thanksgiving for the saints, the name of the Virgin Mary, the sign of the cross in consecrating the elements, the

mixture of water with the wine, &c., were omitted. In the Baptismal Service, the form of exorcism, the anointing of the child and the trine immersion were discontinued. So too in visiting the sick, anointing was done away with; and in the Burial Service, prayers for the dead, and the office for the Eucharist at funerals, were left out.

In this review, the sentiments of Martin Bucer and Peter Martyr, both men of note for learning and piety, seem to have had considerable weight. Early in 1552, the Book of Common Prayer, as thus changed, was authorized by act of parliament, and is in substance the same with that now in use by the Church of England. On the day appointed for the introduction of the Book as revised, the service was read in his cathedral by Ridley, habited, conformably to the new rubric, in his rochet only, without the embroidered cope or vestment. In the afternoon, we are told, a sermon was preached by him at St. Paul's Cross, chiefly on the new Service Book: and his discourse was of such formidable length, that the corporation of London, who attended it, departed homeward, at nearly five o'clock, by torch-light."*

* Le Bas's *Life of Cranmer*, vol. ii. p. 63.

Gardiner, bishop of Winchester, who had been imprisoned in 1547, gave the government a great deal of trouble; he was kept in confinement, on the charge of obstinacy and attachment to popish superstitions, and was finally, after suffering severe and harsh treatment, deprived of his bishopric, April 18th, 1551. He was succeeded in the see of Winchester by Dr. Ponet, a divine of eminent worth and learning; but the new bishop did *not* succeed to the revenues of his office. Only a pittance was allowed him; the rest went to supply some hungry courtiers—"honorable persons," they are called—and hangers-on about the great men in power. It is no want of charity to suppose that Gardiner's wealth rendered the vision of the court much more acute than usual in detecting his iniquities.

Shortly after the settlement of this affair, the duke of Somerset, the lord protector, met with a lamentable downfall. By the intrigues of Dudley, earl of Warwick—afterwards the notorious duke of Northumberland—he was charged with treasonable designs, and sent to the tower, in July, 1549. On his trial no charges of material consequence were substantiated, though it was manifest that he had been vain, ambitious, and unwise; that he, too, with the rest of the court,

had seized upon the revenues of the Church; and that his policy had failed to secure the triumph of British arms abroad, or peace and tranquility at home. After a confinement of about four months he was released, but having taken some steps which laid him open to Northumberland's jealousy and hate, he was again arrested and convicted of felony; and though not guilty of crimes meriting death, he was brought to the scaffold and beheaded, January 22d, 1552.

The popish party expected to profit by the overthrow of so distinguished a man and so firm a friend to the Reformation; but Warwick, who succeeded him in the chief management of affairs, knowing the king's deep and unalterable attachment to the cause of reform, deemed it better policy not to meddle with Church matters too much, or to seek to stay the onward progress of the truth in its purity and integrity. His views were wholly worldly, and he was little inclined to that course which would have demanded a giving up of Church property to its rightful owners, since in fact he was one of the greatest and most scandalous church-robbers of his day. Whatever Somerset's faults may have been—and they were not a few, as we have before said—he was sincerely attached to the Reformation.

and manifested, when in prison, that the graces of the Christian character had not been planted in a sterile soil. It is certainly no honor to Edward's reign that his uncle perished in this manner.

During the reign of Henry VIII. the archbishop had thought much upon a project for the reformation of the laws of the Church, which, on various accounts, needed entire and thorough revision: but Henry, through the artifices of Gardiner and others, did not give it his cordial approval, so that nothing of consequence was done while he lived. Shortly after Edward came to the throne, the plan was revived under better auspices; eight commissioners were appointed to examine the ancient canons of the Church and to prepare a code which might be suitable to the wants of the ecclesiastical courts, and to the general good order and discipline of the Church. Cranmer, who was at the head of the commission, labored diligently in this difficult and important undertaking, but unhappily the early death of Edward prevented the final completion and establishment of a requisite body of laws for the Church of England. In the reign of Elizabeth, in 1571, the work, as arranged by the archbishop, was published under the title of *Reformatio Le-*

gum Ecclesiasticarum. It has, however, no binding authority in the Church.

In the parliament of this year, (1552,) several bills of importance to the Church received its sanction. One confirmed the changes made in the revision of the Prayer Book, and directed, that attendance on the new service should be enforced, under severe censures; a second settled the observance of the holy-days retained in the Calendar; a third declared that the marriage of the clergy was legal to all intents and purposes, an act which was required to enable the children of clergymen to inherit according to law, they having heretofore, through the strong prejudices of the people, been considered illegitimate. In the convocation of the present year, the clergy agreed to the Articles.

In bringing to a close, the history of the Reformation during the reign of Edward VI., there are two things which cannot but strike the mind of the reader most forcibly, and cause him sad and sorrowful reflections. The one is the dreadful licentiousness of opinion and practice, and the strange obliquity of moral perception, every where prevalent, notwithstanding all the efforts of the Reformers, and the faithful preaching of the Gospel by a large body of the clergy. The other

is the mysterious, but, as we see, wise dispensations of divine Providence, in removing the young king, and bringing upon the Church and nation the hour of fiery trials. A little reflection will show the justice of these remarks.

When popery was overthrown in England, so great and so extensive was the shock, that society was agitated to its very centre, and men's minds seemed to be given over to every form and species of extravagance and fanaticism. The spirit of evil had been let loose, and raged wildly through the land: covetousness, ungodly irreverence, and shocking levity and profanity, all were in full vigor: luxury and wickedness, crimes of all descriptions, and unheard of abominations were, alas, too common among those who knew better and should have set a better example to the people. Freedom from the tyranny of popish exactions was interpreted as giving liberty for any and all extravagances: men who loved pleasure were rejoiced at the prospect of going to all lengths without fear or hindrance: some, who wished to do right, but who had more zeal than knowledge, were eager to tear down and root up every thing which in any wise had been in use among the papists, no matter how venerable and excellent it might be. The un-

godly spoilers and robbers of the Church's property, grasped the wealth on which they could lay hands, and cared for nothing but how they might fill their coffers with money. Their halls were hung with altar cloths; their tables and beds were covered with copes instead of carpets and coverlets: chalices were used for carousing cups, at the tables of the bolder plunderers, and horses were watered in the stone and marble coffins of the dead;—so horrible and so widespread was the destruction of churches throughout England. Somerset pulled down churches and chapels, and violated the graves of the dead, to make room and supply materials for his lordly palace, and monopolized to himself a deanery, treasurership of a cathedral, prebends, and other ecclesiastical revenues. Tombs were stripped of their monumental brasses; churches of their lead; and bells in immense numbers, were exported to be cast into cannon. "Who can call to mind, without grief and indignation, how many magnificent edifices were overthrown in this undistinguishing havoc!..... Malmsbury, Battle, Waltham, Malvern, Lantony, Rivaux, Fountains, Whalley, Kirkstall, Tintern, Tavistock, and so many others, the noblest works of architecture, and the most venerable monuments of antiquity,

each the blessing of the surrounding country, and collectively the glory of the land! Glastonbury, which was most venerable of all, even less for its undoubted age than for the circumstances connected with its history, and which in beauty and sublimity of structure, was equalled by few, surpassed by none, was converted by Somerset, after it had been stript and dilapidated, into a manufactory, where refugee weavers, chiefly French and Walloons, were to set up their trade!"* Finally, the destruction of the manuscripts in the libraries of the monasteries, was so grievous and so general, as to make one groan and weep. England's most noble antiquities were ruined; the most valuable books and manuscripts were sold to chandlers and grocers for waste paper; whole ship loads were sent abroad to foreign bookbinders, that the vellum or parchment might be used in their trade. Thus English history sustained irreparable losses, and literature received a blow from the effects of which it has never recovered.

Are we not right in saying that such things as these constrain us sad and sorrowful reflections? who can restrain himself from exclamations of indignation and regret? Well is it that we can

* SOUTHEY'S *Book of the Church*, chap. xiii.

turn from so dreadful a scene to contemplate a while the other of the two things to which we wish to call attention: well is it that we should look upon that which moves us to grief, and ought to make us bow in humble submission to the righteous dispensations of Almighty God.

The noble young king, whose reign seemed to hold out promise of so much good to the Church, early showed signs of decaying health, and was not spared long to bless the world with his presence. He had never been rugged, and of late it became but too evident that his strength was failing rapidly. In his last sickness the Christian graces, for which his whole life had been remarkable, shone with brighter lustre than ever: and after gratifying his pious soul with several munificent charities, suggested by Ridley, he breathed forth his spirit in prayer for the good of the Church and the welfare of his people. The mournful event occurred at Greenwich, on the 6th of July, 1553, he being in the sixteenth year of his age and the seventh of his reign.

Of his character, there is and can be but one sentiment expressed. It was every thing that was lovely, every thing that was noble, every thing that was of good report. His talents were of a high order, his learning far beyond the

average standing of youths of his own age, and his virtues so great as to call forth the admiration of all who saw or knew him. "No pen," says Fuller, "passeth by him without praising him, though none praising him to his full deserts."

When every thing seemed, so far as we can see, so admirably fitted for a long, prosperous and useful reign, when the prospects of advantage to the state and the Church were so great and so manifold, while a prince of Edward's temper and qualifications sat on the throne, how mysterious do the ways of GOD appear, and how unsearchable His judgments! It pleased Him not to spare the pious Edward; it was not His will that His Church should escape tribulation; and as the sun of England's Josiah set in glory which is not of this world, the dark and ominous clouds of trial arose and overshadowed the land, making the stoutest hearts to tremble, and the timid to quake with fear. Well might the Reformers exclaim against the wickedness which so greatly abounded, and count it a direct judgment from heaven that the pious young king was taken away; well might they nerve their souls for the fiery trials which were near at hand: the papal party, with Gardiner as their leader and exemplar, had bided the time; they were waiting for

the day of vengeance, when they might sate their wrath with the blood of their hated opponents; that day was at hand, and popery was again triumphant.

CHAPTER VII.

A. D. 1553—1555.

Lady Jane Grey—her character—manner in which she was elevated to the throne—eleven days queen—Mary mounts the throne—Jane beheaded—promised toleration—duplicity of the queen—course determined on—indecent haste in restoring popish practices—Hooper imprisoned—Cranmer sent to the tower—prisons soon crowded with Reformers—their courage and constancy—Commendone, papal emissary in England—doings in parliament—Spanish match greatly disliked—Gardiner opposes it—Philip's character—result—marriage takes place—convocation meets—its acts—public discussions—unfairness—popish taunt—Romish bishop appointed—Cranmer, Ridley, Latimer borne down by clamor and abuse—re-action—respite for a while—Elizabeth saved by Philip—Cardinal Pole, papal legate—absolves the nation—queen's sacrifices—persecuting statutes revived—Pole's feelings—policy resolved upon.

THERE is no sadder story in the history of these troublous times than that of the ill-fated Lady Jane Grey. Possessed of every virtue, highly

accomplished, and learned far beyond the standard usually allowed to her sex, having no ambition to shine any where but in the sphere properly belonging to her, she was yet, through the criminal ambition of her father-in-law, the duke of Northumberland, involved in difficulties, and placed in such a position as soon led to complete overthrow of all her prospects of life and happiness, and the death of herself and her husband on the scaffold. It is impossible not to pity so gentle, so lovely and so innocent a victim: it is equally impossible not to admire the more than human courage and constancy with which she went through her last bitter trial.

The causes which led to her untimely death were briefly these:—Edward VI., deeply anxious for the cause of the Reformation, and well knowing that his sister Mary was wedded to popish superstitions and errors, and obstinately bent on adhering to them, in his last sickness took a step which he no doubt thought right, but which, being unsanctioned by law, was really wrong. Induced mainly by the wicked and ambitious duke of Northumberland, he drew up a will, by which were set aside the princesses Mary and Elizabeth, the next legal heirs to the throne, and the crown was bestowed on Lady Jane Grey,

the daughter-in-law of Northumberland, and the grand-daughter of Mary, sister of Henry VIII. The judges and the members of the privy council at first positively refused to accede to this request of Edward's, but after earnest entreaties, and in obedience to his express commands, they signed the will, and agreed to support it, all except Sir James Hales and archbishop Cranmer: the latter was, however, ultimately prevailed upon to join with the rest of the council—an act which he soon after had cause bitterly to repent. Jane, with manifest and strong reluctance, and with almost entire unconcern on the part of the people, was proclaimed, July 9th, 1553; and the next day, Ridley preached at St. Paul's Cross in her behalf.

It was only a few days afterwards that Mary, finding the voice of the people in her favor, and her forces augmenting rapidly, came towards London, and Jane, having reigned but eleven days, most gladly laid down the burden of a crown. Mary entered London on the third of August, and was soon quietly seated on her father's throne. Jane was committed to the tower on the charge of high treason, and early the next year, when a plausible pretext was offered, was beheaded on the scaffold. She was

only in her seventeenth year when this event occurred, and her lot has been universally deplored.*

Among the very first acts of the new queen, was a declaration setting forth that she did not intend to compel the consciences of her people, and that toleration on the subject of religion should be allowed. We are sorry to say, that very little of this was sincerely meant, for only two days afterwards, she added a condition, viz., "until such time as further order, by common consent, may be taken therein;" that is, she would refrain from compulsion until, by law, she could give her subjects the choice of popery or death.

Ere long, it became perfectly evident that Mary and her advisers had determined upon a course of severity and sharpness, by which, as

* The history of tyranny affords no example of a female of seventeen, by the command of a female, and a relation, put to death for acquiescence in the injunction of a father, sanctioned by the concurrence of all that the kingdom could boast of as illustrious in nobility, or grave in law, or venerable in religion. The example is the more affecting, as it is that of a person who exhibited a matchless union of youth and beauty with genius, with learning, with virtue, with piety; whose affections were so warm, while her passions were so perfectly subdued. It was a death sufficient to honor and dishonor an age.—Sir James Mackintosh's *History of England*, chap. xv.

they hoped, the Reformation would be crushed entirely, and popery re-established in England. Gardiner was taken out of prison immediately on Mary's accession, and made lord chancellor; the Romish bishops were restored; the notorious Bonner took possession of the see of London, two days after Mary entered the city; the mass was said in many places, though entirely contrary to law; the preaching of the reformed clergy was restrained by an order in council, and a commission was appointed, Gardiner and Bonner being two of them, to degrade and imprison the supporters of the Reformation among the clergy, on the threefold charge of treason, heresy, and matrimony.

On the first of September, Hooper was imprisoned, and about the middle of the same month Cranmer was sent to the tower on the charge of high treason, both because he had joined with the rest of the council in the attempt to set aside Mary and put Lady Jane Grey on the throne, and because he had indignantly, and in strong terms, denied the story which was put in circulation, that the mass had been introduced by his direction, and with his consent, into Canterbury cathedral, affirming that it was a "false, flattering, lying and dissembling monk," who

had done thus. Nay, he went so far as to offer publicly to prove the folly of the mass, and the soundness of the Liturgy of Edward VI. Most of the other distinguished leaders, including bishops and doctors, and a host of others, soon found their way into prison, where they were treated with brutal indignity, subjected to all the insults and hardships which malicious meanness could invent, deprived of common comforts, of books, of intercourse with friends, and made to feel, day by day, that the stake and the fiery flame were all that they could look forward to.

The prisons were soon crowded with victims. Ridley, Latimer, John Rogers, Rowland Taylor, Bradford, and others of less note among the Reformers, were confined and harshly treated, in order, it seems, to break down their spirits by bodily suffering, and in some evil moment to prevail upon them to recant; but all in vain. They stirred up one another to do manfully for the truth; incessant prayer brought down new supplies of grace; their courage rose as their persecution became sharper; and the fire had no terrors which could shake the unconquerable energy and constancy of the noble army of martyrs, who, during this bloody reign, laid down

their lives for the truth of the principles of the Gospel and the Prayer Book.

Heavy though the task may be, and is, to record these things; much as our bosoms may and must burn with hatred against the devilish spirit of barbarity, torture and cruelty, almost every where displayed; still our hearts glow within us, as we read of the courage and constancy of the martyred bishops and doctors of the Church; our souls seem to acquire additional strength to persevere and fight the good fight of faith, as becomes professors of the same truth which these went so joyfully to the stake to maintain. It is with regret that we find that our limits will allow only a brief notice of these martyrdoms. Strype's Lives, and Ecclesiastical Memorials, Fox's Book of Martyrs, Southey's Book of the Church, Wordsworth's Ecclesiastical Biography, and the larger histories of the Reformation, may be turned to by those who have time and wish to know all that is recorded on this subject.

Very soon after Mary's elevation to the throne, a papal emissary, named Commendone, obtained access to her, and both inflamed her native bigotry and hinted to her the advantage it would

be to form a matrimonial alliance with Philip, son of the emperor, Charles V. On his way to Rome, Commendone called on cardinal Pole, who had been declared a traitor in Henry's reign, and therefore dared not to set foot in England so long as the bill of attainder stood unrepealed. Mary was very anxious to receive Pole immediately as papal legate, but this could not be done till parliament repealed the law forbidding any legate of the pope to land in England, and till he himself was released from danger of punishment for his treasonable practices. Consequently, Pole had to wait, and even Gardiner strongly advised Mary not to be too hasty in this matter.

Parliament met in October, 1553. Several acts were passed, among which, were those repealing every thing done in Edward's reign relating to religion, and restoring matters to the condition in which they were left at the death of Henry VIII. An act also was passed sanctioning the queen's restoring the old service. In truth, parliament was willing to do almost any thing the queen required on the subject of religion and politics; but they had a fixed dislike —and in this they represented the sense of the English nation—to the project just alluded to, of a match between the queen and Philip of Spain.

It deserves to be related, to the credit of Gardiner, of whom we can very rarely speak in terms of praise, that he opposed this Spanish alliance with all his ability, and even to his own risk, and when he could not succeed in breaking it off, he managed to obtain the most favorable terms for England. Not only on the ground of patriotism, but on others, this match was opposed heartily, even by the popish party. Philip was known to have the vices of his nation, and few, if any, of its redeeming and noble qualities: though he employed his gold most lavishly, in purchasing good opinions, still it was felt, that he was dark, bigotted, vindictive and cunning, and in every way unsuited to the English race, who love openness and candor, and who would far sooner endure the yoke of such a bold, reckless despot as Henry VIII., than submit to the much less extensive tyranny of such an one as Philip the Spaniard.

It mattered little to Mary, whether the people liked the match or not; she had a due proportion of her father's iron will, and notwithstanding a serious rebellion was excited by this Spanish match; notwithstanding the general, almost universal dislike of the nation to the alliance, she made up her mind to the marriage, and it was consummated, July, 25th, 1554. Mary was at

this time thirty-nine years of age, and Philip, her husband, twenty-seven.

The convocation met at the same time with parliament. Most of the members (having been chosen with this view,) were in favor of the popish doctrines, and only six could be found bold enough to be willing to stand up manfully and contend for the truth of the principles of the Reformation. By the first act of the convocation, the Prayer Book was denominated an abominable book, and declared to be heretical, because it denied transubstantiation. The catechism shared the same fate. The discussions in public were very warm and earnest, and as might be expected, the matter was decided by force of numbers rather than by strength of argument. So little fairness was shown towards the Reformers, that they were borne down by clamor and indecent shouting and railing, till at last, after three days endurance of the storm, they yielded in despair of obtaining a fair hearing. Weston, dean of Westminster, the prolocutor, summed up with a brutal taunt; for when the Reformers, declaring that the Scriptures were in their favor, exclaimed —"*we* have the *Word*;"—"yes," was the reply, but *we* have the *sword*." Most keenly was it

soon felt, that the sword of persecution was unsheathed, and the scabbard cast away.

In 1554, the bishops were enjoined to enforce the canons against heretics, and for the removal of married clergy from their preferments. Several thousands of the clergy were thus harshly deprived, amongst whom were the archbishop of York, and the bishops of Bristol, Chester and St. David's. Three other bishops were degraded on the charge of heresy; so that there were now sixteen sees vacant, which were immediately filled by zealous partisans of Romanism.

About the middle of April, the queen, by the advice of Gardiner, determined upon having a public disputation at Oxford, at which the chief of the Reformers should be obliged to attend, and under the show of discussion, the cause of popery be triumphantly established. Accordingly, the archbishop, Ridley and Latimer, who had all, to throw indignity upon them, been thrust into the same room in the common prison,* along with Bradford, the martyr, were brought forth to undergo an ordeal, in many respects, more severe

* "Bocardo, is a stinking, filthy prison for drunkards and harlots, and the vilest sort of people."—Bishop Ridley, *Letter to Bradford.*

even than that of the stake. The disputation was respecting these three points:—1. Whether the natural body of CHRIST be really in the sacrament? 2. Whether any other substance remain, after the words of consecration, than the body of CHRIST? 3. Whether in the mass there be a sacrifice and propitiation for the sins of the quick and dead? They were not allowed either time, books or friendly intercourse, or any thing else which could enable them to prepare to enter upon so weighty a discussion.

Cranmer, as being the acknowledged head of the Reformers, was brought forth first; and during the long, weary hours, from eight in the morning till two in the afternoon, this venerable divine, this meek, sensitive, tender-hearted old man, was browbeaten, reviled, and insulted by foulmouthed and ignorant men, hissed at and clamored against by the prejudiced and blinded assemblage. His learning and ability were of no service, at such a time and before such an audience; for even if they had allowed him to be heard, it would not have changed the result; they had already made up their minds to convict him and claim a victory.

The next day Ridley appeared before the commissioners. He was in the prime of his years

and the full vigor of his faculties; and although he was compelled to bear with the same indecent usage as that shown to the archbishop, he nevertheless made a glorious defence of the principles of the Reformation, and equally astonished and confounded his opponents, by the depth and wonderful variety of his learning, by his thorough knowledge of all the points in dispute, and by his noble bearing under contumely and insult.

The third day witnessed a scene far more distressing. Good old Hugh Latimer, bending under the weight of fourscore years, broken down by age and infirmity, and actually sick at the time, was led out to undergo his share of the bitter pains and buffetings in store for the Reformers. He refused utterly to attempt to dispute, and having handed in a paper expressing in short his views on the topics before them, he made an appeal to the prolocutor, which one would think would have softened the stoniest heart: "Good master, I pray be good to an old man; you may, if it please GOD, be once as old as I am; you may even come to this age and debility;" but all in vain: taunts, hisses, laughter, and such like were the reply which these mad and brutal fanatics made to so affecting, so touching an appeal. May GOD forgive us if we be wrong, but

we can never read of this scene without a burst of indignation.

In the present case, as in many others, malice overreached itself. The very violence and fierceness of the attack on the one hand, backed by all the power of the crown, and the patient, firm, Christian endurance on the other, though the tortures and the fire were in full view as the sure result, caused a reaction in the minds of the more sober of the popish party, and nerved many a trembling heart to bear all things for the sake of the truth. It was surprising—especially so to the worldly wise—how the courage of the Reformers rose, and how their hearts revived at the example of these great and good bishops. And the manifest injustice of their condemnation, which was paraded forth with all the show which it was possible to give it, disgusted many, and led them to doubt whether a cause could be good which required such measures to uphold it.

The marriage of the queen produced a short respite for those who had offended the vindictive princess; and it deserves to be recorded to the credit of Philip—be his motive what it may—that he interfered and saved the princess Elizabeth from an ignominious end, which her own sister had marked out for her. Still, there was

no stopping, in the onward course toward Rome
nay, rather, there was indecent haste to restor
the customs, practices and tenets of popery
Cardinal Pole, at the earliest moment, came t
England as the pope's legate, and at the reques
of parliament and the convocation, he formally
absolved the nation, and received it once mor
into the bosom of the self-styled "mother an
mistress of all Churches." All the acts of lat
years against the Roman see were repealed, an
every thing was restored to its former condition
except in respect to one important point, viz.,
that of the church lands. So many had bee
concerned in the spoil and robbery of the Church'
property, that it was quite useless to expect them
to give up their ill-gotten wealth. So the matte
was not pressed. The queen alone—to her honor
be it recorded—restored to the Church all the
lands which were at the royal disposal, and dis-
charged the clergy from the payment of first fruits
and tenths. If it had been demanded, absolutely,
that every thing should be given up, it is quite
certain that popery never could have gone a step
further, and not even the tremendous power of
the crown could have forced so unpalatable a
measure upon those who had shared in the spoils
of the monasteries and churches. The severe

statutes against the Lollards (followers of John Wickliffe) and other heretics, as they were termed, were also re-enacted. They had been repealed in 1547. These acts, and some additional ones of the same character, strengthened the hands of those in power, and gave legal sanction to the savage persecution which the next year raged throughout England.

We may here, in justice to cardinal Pole, make mention of the honorable fact, that he strongly disapproved of the extreme measures which were in progress. His natural feelings of humanity and mercy revolted at the needless cruelties about to be practised, and his good sense told him that this was no way to bring men back to the belief in the excellence and Christian graces of the papal system. His advice, however, was rejected, and the acute Gardiner joined with the brutal Bonner, in recommending a course which brought disgrace and odium upon all concerned in it, and which, as we shall see, resulted far differently from what was expected. The important events of the following years of Mary's reign, rightly demand a separate chapter to be devoted to their consideration.

CHAPTER VIII.

A. D. 1555—1558.

Year 1555 memorable—persecution set on foot—John Rogers p-
to-martyr—Laurence Saunders—bishop Hooper martyred
Gloucester—Rowland Taylor burnt—his character—papists d-
appointed—Ferrar, Bradford, Philpott and others burnt—numb-
of the martyrs during Mary's reign—bishops Ridley and La-
mer burnt at Oxford—their characters—Latimer's last words-
Cranmer reserved a while—cited to appear before the pope-
condemned for contumacy—degraded by Bonner and Thirlby-
Cranmer's recantations—how obtained—duplicity of the que
and court—malice overshooting the mark—the archbishop r-
tracts his recantation—scene in St. Mary's church, Oxford-
Cranmer burnt—Pole made archbishop—his character—persecu
tion unabated—effect of this—universities visited—doings of th
visitors—Calais taken—unpopularity of the government—Mary
death—Pole's death—character of Mary.

THE year 1555 is memorable in the annals of the Reformation. It has left a blot upon the charac ter of Mary, which no time can efface, and no et

forts of apologists ever remove; and it will serve to the latest days, as a marvellous and bloody proof of what popery is capable, when fully carried out. If it serve not also to set forth the "detestable enormities" of tyranny and outrage of which Rome has been guilty; and if it serve not to warn us against the fatal delusions of a system which is never changed, and boasts that it never will be, then the voice of history is uttered in vain, and our humble labors are thrown away.

By advice of Gardiner, whom the remembrance of hardships in Edward's reign had not tended to soften or render merciful, the course of severity was adopted, and such persecution was set on foot as disgraced the whole popish party, even in their own eyes, and rendered the government unpopular to an extreme. We can only briefly note the horrors of this eventful and bloody year.

The first martyr who was brought to the stake for denying transubstantiation, was John Rogers, at the time a prebendary of St. Paul's. He had been educated at Cambridge, and afterwards became chaplain of the English factory at Antwerp, and also aided Tindal and Coverdale in translating the Bible, (known as Matthew's Bible.) While abroad, he married, and was blessed with

a large family, which he brought with him to England, when Edward's accession rendered it safe for married priests to reside in their own country. Ridley gave him a prebendal stall in St. Paul's, and a divinity lectureship in that cathedral. He was among the first apprehended when Mary came to the throne, and steadily maintaining the truth, he was condemned to the flames, after more than a year's imprisonment, among the common filth of Newgate. Gardiner and Bonner, with characteristic brutality, refused to let Rogers see or speak to his wife and family, so that as he was on his way to Smithfield's fire and torture, the heart-rending spectacle was witnessed of a mother with an infant at the breast, and ten weeping children come out to obtain the last blessing of a husband and father. Bravely did Rogers bear himself through this sore trial, nobly did he spurn the offer of life if he would recant, and, as it were, washing his hands in the flames, he met death, calmly, resolutely, gloriously. This was on the 4th of February.

The second martyr was Laurence Saunders, also educated at Cambridge, and passionately devoted to learning. In Edward's reign, he married and obtained preferment in the Church. He was so zealous and active in the discharge of the

duties of his sacred office, that he was early marked out as a victim. Bonner demanded his opinion of transubstantiation. He gave it, without hesitation, in writing, saying, at the same time,—"my lord, ye do seek my blood, and ye shall have it. I pray God, that ye may be so baptized in it, that ye may be washed from the blood-sucking, and become a better man!" He was cast into prison, kept there for fifteen months, not allowed to see his wife, and at last, on the 8th of February, was sent to the stake at Coventry. He died as he had lived, earnest, zealous, faithful, full of hope and peace.

On the next day, Hooper was ordered to Gloucester to undergo the same fearful trial. Ever since Mary's accession, he had looked forward to this last scene as the almost certain end of his career. Nor was he disappointed. His trial was like that of the other martyrs; neither mercy nor kindness found place in the bosoms of his persecutors, and he was abused in the most indecent manner because he had been married. After having been treated with shameless barbarity in prison, exposed to dampness and foul air, so that he well nigh escaped, by death, the torture of the stake, he was brought forth, degraded at the same time with Rogers, and led

out to execution. It was meant as an additional cruelty, the sending him to the place where he had labored so faithfully, but in truth, it was really thought kindness by Hooper. He rejoiced to bear estimony among his own people, even unto death, of the truth of what he had taught them. It was a market day on which he suffered, and about seven thousand persons were present. Many a one was glad and took courage at the sight of the constancy of this noble martyr, who, though he lingered in the midst of agony for three quarters of an hour ere death came, only cried aloud, "LORD JESUS, have mercy upon me!" and with a patience worthy the man of GOD, passed through the flames unto his eternal reward. O, who can tell what glory opened upon his view in the paradise of GOD!

The very same day—the notable 9th of February—Rowland Taylor, the illustrious progenitor of the still more illustrious Jeremy Taylor, laid down his life for the cause of divine truth. His life and ministry form one of the most interesting and touching pieces of biography which can be found any where, and we beg our readers, if they possibly can, to turn to the pages of good old John Fox's Book of Martyrs, and read in full, what we can only now briefly relate.

Taylor was a bold, fearless, frank, open-hearted, liberal-minded man; not more remarkable for his wit and pleasantry, than for his ardent piety and devotion; and not more humble before GOD than courageous before man. He had been chaplain in Cranmer's household, but when appointed to the parish of Hadley, in Suffolk, he immediately devoted himself to the special duties of the priestly office, and so successful was he, that, by GOD's grace, his people were well taught in the Holy Scriptures, and eminent for piety and consistency of life.

Gardiner, as usual, resorted to foul-mouthed abuse, when Taylor was brought before him, charging it against him as a crime, that he was married. "I thank GOD, I am," was his reply, "and have had nine children." He was condemned to die, and having been degraded by the brutal Bonner, with uncalled-for harshness and insolent bitterness, he was brought out of prison, where he had lain nearly two years, and sent to the stake. None of the martyrs had more sympathy shown towards him than Taylor, none seems to have been more beloved of the people, and none—sad is it to say—was treated with so much brutality and cruelty as the parson of Hadley, by those who attended to his execution.

While at the stake, a fellow threw a faggot which cut his face so that the blood ran down, and shortly after, another suddenly smote him on the skull with a halberd, and the body fell forward in death. Such was the end of the mortal career of this valiant man of God.

Grievous was the disappointment of the popish party at the effect of these blood-thirsty proceedings. They supposed that such a course would have stricken terror into the Reformers, and crushed the spirit of the opponents of Romish corruptions; but it turned out far otherwise. The Reformers grew strong through suffering: the people were forcibly struck with the sight of their courage, constancy, and ardent piety; and the outrageous tyranny which condemned the learned, eloquent and noble preachers of the truth to death on the most frivolous charges, filled the whole community with amazement, indignation, and disgust. Gardiner and his savage abettors, mortified and confounded, stayed their hands a while, not well knowing what to do. A few weeks' respite only was granted, and the fires were kindled anew, to burn with increased fury.

We have neither space nor inclination to dwell upon the details of these enormities, and we could not, were we so disposed, adequately de-

scribe the horrors of these bloody days. An evil spirit of savage barbarity and headlong thirsting for slaughter, seemed to pervade the papal party, and, with Bonner at the head, they stuck at nothing so that they might wreak their vengeance on the Reformers. Ferrar, bishop of St. David's, Bradford, prebendary of St. Paul's, Philpott, archdeacon of Winchester, and many others, both clergy and laity, in the upper and lower walks of life, were brought to the stake during this year: neither learning nor ignorance availed, since, indiscriminately, the well-learned and the deplorably ignorant were consigned to the flames, on the same charges.

It may seem almost incredible, but it is nevertheless true, that during the first ten months of the year, 1555, no less than seventy-two persons of all ranks, ages, and of both sexes, were burned at the stake, because they denied papal infallibility, and refused to believe in the dogma of transubstantiation. It may also be mentioned here, that this was the average number of martyrdoms during each year of Mary's reign; so that from February, 1555, to September, 1558, according to the statement of lord Burleigh, two hundred and ninety persons were burned alive, and nearly a hundred more died by imprison-

ment, cruel usage and famine. A most dreadful catalogue! who can imagine that to be the religion of the blessed and compassionate Saviour, who "went about doing good," when such were its fruits? May GOD in His mercy deliver His Church from popish usurpation and tyranny!

In October of this year, Ridley and Latimer, the intimate friends and most efficient supporters of Cranmer, were doomed to the fiery trial through which so many had to pass. Ridley was well-born, being of a good stock in Northumberland. His reputation as a scholar was very high, and he was master of Pembroke college, Cambridge, where he was greatly beloved. Henry raised him to the bishopric of Rochester, and Edward translated him to the see of London. Few equalled him in learning, none excelled him in sagacity; his kindliness of heart, and his enlarged liberality were beyond all praise, and his powerful influence in setting forward the Reformation was felt throughout the whole realm.

Latimer was of more humble origin and possessed of qualities which fitted him for laboring more especially among the people, with whom he was deservedly a great favorite. Of respectable acquirements and great natural shrewdness, and power of address, he was very successful in

spreading abroad the doctrines of the Reformation, and was a valuable assistant to the archbishop. Henry elevated him to the see of Rochester, which Latimer resigned when the odious act of the Six Articles was passed, and when afterwards he might have taken his bishopric again, he declined, and spent the rest of his time with Cranmer at Lambeth.

The place of execution was at Oxford; after suffering every kind of indignity and insult, they were brought to the stake; bravely did they comfort one another and pray together, ere the fire came at them. The words of Latimer at the moment a lighted faggot was thrown at his feet, are memorable and well nigh prophetic:—"Be of good comfort, master Ridley, and play the man; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." The venerable old man suffered but a short time, but Ridley's tortures and agony were horrible and long continued. At last relief came, and his soul sped away to join the noble army of martyrs awaiting him in the mansions of bliss. May it be our lot to stand at his side in the last great day of account!

It was a very subtle stroke of policy—whether so intended or not—on the part of those who

managed this dreadful persecution, not to bring the venerable archbishop to the stake at the same time with Ridley and Latimer. Their courage and constancy would have aided in strengthening and supporting him in the hour of trial and torture, and his sun would have set in glory unclouded, and his fair fame been unsullied by a single stain; but, alas! this was not permitted; such arts were used, such despicable treachery employed, as ensnared the aged servant of God, and he fell from his steadfastness May we learn a lesson from this instructive page in history!

Ridley and Latimer, as above stated, suffered at the stake, October 16th, 1555; but Cranmer was retained in prison. Being archbishop and primate of all England, he had been cited to appear at Rome before the pope within eighty days, which he was very ready to do, but his jailors took good care that he should not pass his prison doors; and, absurd as it may appear, when the eighty days had elapsed, he was gravely condemned for contumacy in not answering the summons of the pope! Immediately after, on the 4th of December, he was sentenced to excommunication, deprived of the archbishopric, and cardinal Pole put in charge of the see

of Canterbury; and on the 14th of February, 1556, he was degraded by the papal delegates, Bonner and Thirlby, and treated with most cruel insolence by Bonner, whose churlish spirit seemed to revel in such scenes as this.

The succeeding history relating to Cranmer's fall and the recantations which he signed, is not a little intricate and perplexing, and the whole transaction is involved in so great mystery, that it is doubtful if it will ever be fully cleared up. The facts appear to be as follows:—within two days of the events just recorded, it is stated that the courageous archbishop, who was ready to go to the stake at once, was induced to sign no less than four different papers of submission or recantation, for the purpose of saving his life; neither of them however, being explicit enough to satisfy his enemies. Accordingly a new scheme was devised. He was taken out of prison, invited to spend his time with learned men at the deanery of Christ's church, and in various respects permitted to enjoy the sweets of life and liberty. Meanwhile, artful emissaries were set to work to accomplish his ruin; they said to him it was a great pity that so venerable, learned, and godly a man should die by the fire, that the queen was merciful, that his life would be spared if he took

any pains to propitiate her, and that he might spend the remainder of his days in learned ease and retirement if he would only confess his errors and yield to the wishes of the queen. All this and much more of the same kind was said to him, and it seems to have had its effect; he who was proof against hardships, torments of famine and prison, insults and scoffs, gradually gave way before kind treatment and seductive speeches, and signed a fifth paper of recantation, full and explicit, denying all that his previous life and writings had so earnestly maintained.* A few days afterwards he was sent to the stake!

Now, we hope our readers will notice particularly, the meanness and treachery of this whole proceeding. Cranmer's death had all along been determined on, and they knew it well who were seeking to undermine his integrity, by holding out hopes of escape from death. To save his life he denied the truth, which at heart he always believed; threats and promises were alternately presented to him, and up to the very last, the insidious wiles of the tempter were put in force to sink him, if possible, lower than ever, before he perished by the fire. What base lying and de-

* See Appendix.

ception was this! What despicable conduct for bishops, clergy, doctors and nobles! Who can look without scorn on men who give good words with their mouths, while they are stabbing their victim to the heart?

But their malice overshot the mark: the great and good man—great and good, though fallen—when he knew that death was near, recoiled in horror from the duplicity which had been used towards him, and was filled with the deepest anguish and remorse for his weakness and cowardly yielding to temptation: his spirit revived; his supplications for grace and strength were answered, and he nobly atoned for his fall.

On the 21st of March, as had for days been arranged on, he was taken to St. Mary's church, Oxford, to listen to a sermon before his death, and to proclaim there his ignominious desertion of the cause of reform. The papists were exulting over his downfall, but he disappointed their expectation. In the deepest distress, shedding many tears, and sobbing like a child in his sorrow, he offered up his prayers, and addressed the people, warning and urging them to their duty to God and to man. His address was closed in words which struck his hearers dumb: "Now, I come to the great thing that troubleth my con-

science more than any other thing that ever I said or did in my life: and that is the setting abroad of writings contrary to the truth, which here now I renounce and refuse, as things written with my hand, contrary to the truth which I thought in my heart, and writ for fear of death, and to save my life, if it might be; wherein I have written many things untrue. And forasmuch, as my hand offended in writing contrary to my heart, therefore, my hand shall first be punished. For if I may come to the fire it shall first be burned. And as for the pope, I refuse him, as CHRIST's enemy and antichrist, with all false doctrine."

The amazement and consternation of the assembly were so great, that Cranmer found time to get through with his retraction before he was interrupted: then their furious reproaches knew no bounds. They hastened him to the place of execution; the fire was kindled, and the venerable old man, fastened to the stake, thrust his right hand into the flames, exclaiming, "This hand hath offended—this unworthy right hand!" and there he held it till it was consumed, and there patiently, firmly he stood, till the fire did its work, with eyes raised to heaven, and calling aloud, "LORD JESUS, receive my spirit!"

O ye who have fallen from your steadfastness, take courage by this example, and fight your way back again to truth and honor; yea, even though your path lay through the fiery flame; and as for you who by God's grace stand in your uprightness, take heed lest ye fall. "Be not high-minded, but fear."

The martyrdom of Cranmer, which is undoubtedly to be attributed to the vindictive and unrelenting spirit of the queen, was succeeded on the next day by the consecration of cardinal Pole as archbishop of Canterbury. In several respects, his character stands in strong relief to that of the savage persecutors of Mary's reign, though there is no doubt, that he approved in general of the course pursued by the government, and was most intemperate and violent in his language towards those who favored reform. He seems to us to have been, like his royal mistress, a sincere bigot, and to have carried out legitimately the principles of the Romish Church; with him, to deny the papal supremacy and Romish dogmas, was equivalent to denial of the whole truth of the Gospel, and for heretics he neither had nor expressed any compassion; yet natural humanity told him, in spite of his passionate devotion to Rome, that cruelty and bloodshed illy consorted with the re-

ligion of the merciful Saviour. Had his counsels alone been followed, it is probable that various improvements would have been introduced, and needful reform in life and manners put in force among the popish clergy, and though persecution's fires would not have gone out, they would have burned less furiously and less indiscriminately.

Persecution, however, continued unabated, with rather increasing malignity during the whole of Mary's reign; and the consequence was, as Southey in his Book of the Church well remarks, "that as the havoc which had been committed under pretext of the Reformation, made the people rejoice in the re-establishment of popery, so popery was by these cruelties rendered an object of horror and hatred to the nation. Persons, whom neither books nor sermons would have reached, were converted to the Protestant faith by the constancy with which the martyrs suffered. A subject to which they would otherwise have remained indifferent, was forced upon their thoughts, and they felt that the principle could be of no light importance for which so many laid down their lives."

The next year, 1557, commenced with the visitation of the two universities, in which some needful reforms were introduced. One of the

chief employments, however, of the visitors was painfully absurd. They dug up the bones of Bucer and Fagius, at Cambridge, and burnt them, because their former owners had been heretics, and those of Peter Martyr's wife (at Oxford,) they buried in a dung-heap, because she had died excommunicated! It would have been well had they spent their impotent malice on such subjects as these; but that would hardly have contented them. They burned and made away with living men and women, of all ranks and conditions; and more than this, from the same source, about this time, England came very near being saddled with the Inquisition and all its horrors. Thanks be to God, that project fell through with.

On the 1st of January, 1558, Calais, the last principal strong-hold of the English on the continent, was taken by the French, chiefly, it would seem, through the culpable negligence of the government in not furnishing supplies. This catastrophe gave the finishing stroke to the unpopularity of the government of Mary, and the whole nation groaned under the weight of oppression at home and disgrace abroad. The queen, herself, seems to have taken the loss of Calais much to heart, and during the course of

the year her health rapidly declined. All hope of offspring had been given up, though at one time there was every prospect of so inauspicious an event; and she herself, treated with cruel indifference by her disappointed husband, under great suffering, and retaining her blinded and bigotted notions to the last, ended her inglorious reign, November 17th, 1558. Within a few hours cardinal Pole followed her to his eternal account.

Mary's character is a chequered one. Sincerity in her religious views we freely accord to her; her voluntary sacrifices fully prove this, and we cannot but compassionate her hard lot in earlier days. It is not to be wondered at that her temper became soured and morose, when we consider how many long years she was under restraint and in actual danger; nor that she still brooded over her wrongs, that when she came to the throne, vindictiveness marked her course towards those who had offended her. Evil counsellors urged her on: she deemed it a matter of duty to extirpate heretics and to restore the popish religion at any and all hazards. The detestable maxims of those who kept in subjection the consciences of queens as well as subjects, effectually quieted any scruples which might have suggested themselves as to the lawfulness and policy of this

anguinary course. So much blood was shed uring the reign of Mary, the sufferings of the eople were so extensive, and the loss and ruin f property, health and happiness, were so wide pread, that her name is associated with all that horrible and repulsive. The impartial voice history will always point to this memorable eriod as the reign of "bloody Mary," and as exemplification of popery in all its naked de-rmity and loathsomeness.

CHAPTER IX.

A. D. 1558—1563.

Elizabeth's accession—her great popularity—hopes and expectatio raised—character and policy of the queen—decidedly in fa of the Reformation, yet cauti us—wisdom of her measures contrast between Mary's and Elizabeth's course—crowned by bishop of Carlisle—Romish bishops refuse to join n the ceren ny—acts of parliament—supreme governor—public discussion bishops deprived—clergy take the oath—Parker archbishop—l consecration—Nag's Head fable—poverty of clergy—low sta of learning—Jewell's apology—acts of convocation—articl adopted—second book of Homilies—Reformation substantial completed—conclusion.

THE death of queen Mary was a providenti deliverance. It was so regarded by the nation large, since none lamented her, none manifeste even the appearance of sorrow for her loss. "Sl died in the morning; in the afternoon, the bells

all the churches in London were rung for the accession of Elizabeth, and at night bonfires were made, and tables set out in the streets, at which the citizens caroused:"*—so odious had her short and inglorious reign become, and so detestable in the eyes of the English people, was the long and cruel persecution which she sanctioned and urged on.

Elizabeth came to the throne with the tide of popular feeling most strongly and decidedly in her favor. Her accession was hailed on all sides with joy and exultation, and the extreme unpopularity of the last reign, served to throw additional brilliancy around that which was just commencing with so auspicious prospects. In the excess of joy, the most exalted hopes were entertained, the most sanguine expectations raised, and the wildest and most chimerical plans broached on a great variety of subjects, particularly in relation to religion. It was confidently thought and said, that now reform might be carried on to its fullest extent, and the Church purged thoroughly of the papal leaven of corruption; and many over-zealous persons, not well considering what they were doing, were for proceeding at once to extremi-

* Southey's *Book of the Church*, chap. xiv

ties with popish practices, observances and do
trines.

Not so did the youthful queen think or act. S
was a very wise and a cautious person, and not
all disposed to hasty measures or rash ste
even in the matter of reform. The many ye
of probation through which she had passed, wh
a single mistake, a single unwary word or two.
single inconsiderate act, would almost certain
have been her ruin, had rendered her cool
judgment, calm in her feelings, and exact in
expression and firm in the maintenance of h
wishes. She knew both her strength and h
weakness, and she determined on such a line
conduct as would increase the one and dimin
the danger of the other, even though she was w
aware, that by such a course, she would give
fence to the zealots of both parties. No ill-c
sidered proceedings were to be allowed; no li
of policy which would alienate the feelings of h
subjects, more than possibly could be avoide
was to be thought on for a moment; and in h
public and private acts, she steadily adhered
this determination. Thus she gained the con
dence of the sober, sensible, and substantial p
tion of the community, without whose aid s
could not have maintained herself, or raised En

land to a pitch of glory, never before equalled in the annals of that great nation.

Her own convictions were decidedly in favor of the Reformation, and she from the first determined to give it her countenance and support. Yet, she was far from intending to force the consciences of her subjects, or require them to believe as she did, under peril of fire and sword, as had been the case in Mary's reign: all parties, both papists and bigotted protestants, were to be kindly and tenderly dealt with, and their scruples suffered within a certain limit; and if possible, she earnestly desired to embrace in the reformed Church of England, that large body of persons, who, having been under popish influence for years, were devotedly attached to what they were told was Catholic doctrine and practice. The wisdom of her measures for her accomplishment of this end is worthy of especial note, particularly, as it was the very reverse of the course pursued by her sister. Mary, bent upon restoring popery, gave her subjects the choice of that or death: conscience was no plea with her: the people must be papists, or burn at the stake; consequently, her whole reign was full of horrible scenes of bloodshed and misery. Elizabeth was too wise and too merciful to enact over again si-

milar scenes on the opposite side ; she would forc
no man's conscience ; she would compel no on
to obedience in religious matters, by threatenin
fire or sword, and visiting these dreadful tormen
upon the recusants ; far from it : she thought
better to proceed cautiously and carefully, to tak
the middle ground, to remove all needless and o
fensive expressions against the pope and Roma
ism, and to introduce changes gradually and aft
long deliberation. She did not deviate from th
line of policy, until actually forced so to do ; n
did she proceed to extremities with any, till tre
sonable practices were going on under the nam
of religion. When the pope madly and wicked
required the Roman Catholics in England to lea
the communion of the Church, where they had r
mained in peace for many years; when the dete
ible society of the Jesuits had sent its emissaries
stir up strife and disaffection, not against the Chur
only, but against the government ; then the que
put forth the strong hand and punished with s
verity. But it should always be remembere
that no woman or child—as frequently in Mary
time—suffered, and no man was put to death b
Elizabeth for his religion only.

Such being her wishes and views, the first ste
which she took were in accordance with the pri

ciples she had laid down for her own guidance. A committee was appointed to examine into the service of Edward VI.: they proceeded with prudence and care, and altered nothing simply for the sake of alteration. No persons were allowed to introduce changes, unsanctioned as yet by law; and though the public service, viz.—the Litany, the Lord's Prayer, the Creed, the Gospel and Epistle, and the Ten Commandments were in English, yet the queen would not suffer any to preach or expound the latter until such time as permission was granted by law. She took early measures for the settling her foreign relations on a peaceful footing, so as to give her more time to regulate affairs at home. She chose wise and judicious ministers; made Sir William Cecil, one of the greatest of statesmen, her prime minister, and even went so far as to retain in the privy council twelve of those who had served Mary in the same capacity: on all occasions, too, she sought, by condescending and affable manners, to render herself popular, and give her a strong hold on the affections of her subjects.

Elizabeth was crowned by Oglethorpe, bishop of Carlisle, January 15th, 1559; he was the only one of the Romish bishops who would consent to take part in the ceremony, a proceeding which only

exasperated the feelings of the queen against them, and did no good whatever to the cause which they wished to maintain. The parliament restored the queen's authority over all the people and as Elizabeth scrupled about receiving, and declined the title of "Supreme Head" of the Church, it was altered to the less objectionable expression, "Supreme Governor" in ecclesiastical affairs. Her authority, however, was as ample as she could wish, and her temporal interests were cared for in a way most prejudicial to the resources of the Church. The act of uniformity was also passed this session, and the Prayer Book of Edward VI. restored. This took place after a discussion held in Westminster Abbey, between the popish adherents and the Reformers, in which discussion, the former behaved petulantly, argued ill, and gave up, with a very bad grace, on the second day. On the whole, this public trial of strength did good, because every one naturally concluded that the cause must be weak indeed, which would not bear one or two day's examination. The convocation, which was held at the same time, manifested a strong preference for papistical notions and errors.

By act of parliament, all the clergy were required to take the oath of supremacy under pain

of deprivation: the bishops, thinking to force the queen into their measures, refused, with one exception, Kitchin, of Llandaff, and were ejected from their sees to the number of fourteen. The other orders of the clergy, amounting in all to 9,400, thinking probably, that they could do better service to the cause of popery, by keeping their posts, took the oath readily, only one hundred and eighty-nine out of this number declining.

The great difficulty now was, to fill up the bishoprics, vacant by deaths and deprivations, and had not Elizabeth been able to look to those who had gone abroad in Mary's reign, she would have been placed in a position of extreme perplexity and uncertainty. Providentially, among the exiles, were some in episcopal orders: through these the succession was continued, and the vacant sees filled up. Matthew Parker was selected for archbishop, a most wise choice, and the other sees were filled with able and efficient men. Parker was consecrated at Lambeth, December 17th, 1559, by Barlow, late bishop of Bath and Wells, then elect of Chichester; John Scory, late bishop of Chichester, then elect of Hereford; Miles Coverdale, late bishop of Exeter; and John Hodgkins, suffragan bishop of Bedford: the

ceremony being performed according to king Edward's ordinal.*

The scandalous spoliations of church property during the preceding reigns, had rendered the clergy extremely poor, and so diminished the revenues of the Church, that it was with great difficulty first persons could be found to fill the ranks of the ministry to any advantage: the state of learning in the universities was at the lowest ebb; superstitions reigned where ignorance prevailed, and numbers were ordained from the ranks of mechanics and persons in the lowest walks of life, good and well-intentioned men no doubt, but quite unfitted for the duties of the station to which they had been advanced. Parker however, soon found that this would not do, and put a stop to so unwise a course.

* The contemptible story of the Nag's Head ordination, got up by the Romanists, more than forty years after the event of Parker's consecration, is hardly worth the trouble of refuting, more especially, since Dr Lingard, himself, the popish historian, is compelled to reject it utterly, as baseless. Every once in a while, the story is revived, as was the case [illegible] by a popish bishop in Philadelphia, endeavoring to bolster up the exploded fiction: but it is tolerably certain, that the papists themselves do not believe a word of it, though they [illegible] for the purpose of decrying the validity of the orders of the Church of England.

In January, 1563, parliament again met. The bishops seem previously to have been actively engaged in the duties of their office, and in preparing for the steps now about to be taken. The learned and eloquent bishop Jewel's far-famed Apology for the Church of England, had been issued the year before, and was by this time now regarded as authoritatively expressing the views of the Church which it defended so eloquently and well. The convocation met at the same time, and after a full and thorough discussion and examination of the forty-two articles of Edward Sixth reign, the number of thirty-nine was agreed upon and subscribed by both houses. They were printed in Latin and English. In March, the larger Catechism, as revised and enlarged by dean Nowel, was approved by the lower house of convocation. It is the Catechism of the Prayer Book, excepting the latter portion relating to the sacraments, which was added in 1604, after the Hampton Court Conference. The second Book of Homilies was printed about this period. Bishop Jewel and the archbishop had the principal hand in its composition.

With the establishment of these articles and documents of faith, as contained in the Prayer Book, we may consider the Church of England

to have attained that position which she has ever since held. Consequently, here the history of the Reformation, properly speaking, ends. What subsequently took place, in Elizabeth's reign, such as the troubles arising out of the pope's bull, which drove off many of the Romanists, who had continued in communion with the Church of England up to this time, and which gave rise to a popish sect in England; the painfully vexatious trials which sprung from the introduction of disputes brought from abroad, and which were the fruitful parent of puritans, non-conformists and sects of all sorts and descriptions; the severe measures of Elizabeth, to produce uniformity and conformity; the necessity of capital executions, in order to crush the seditious and treasonable practices of the Jesuits and others; and similar troubles and trials come not within the scope of this sketch of the English Reformation; for though they all, in different ways it is true, have had more or less effect upon the tone of doctrine, the spirit of the clergy, and the connection of the Church with the state; though they have raised up a host of enemies, and given rise to evils not easy to be repressed or light in their effects upon the well being of the Church of England; though they have tended to retard the perfecting of that good

work which the Reformers so nobly begun and so bravely carried on; still they have never been able to produce any change of material consequence, whether in the doctrines or observances of the Church, and the Prayer Book remains, and, doubtless, will remain, the standard of doctrine and practice, as of highest authority in the Church, next after the Holy Scriptures, of which, indeed, it is to be regarded as the sound interpreter.

CONCLUSION.

We have now arrived at the close of the history of the Reformation. We might safely leave the whole subject with the thoughtful and intelligent assured that they would draw right conclusions from what has been laid before them. We shall however, even at the risk of being tedious, beg the indulgence of our readers a few moments while we call their attention to some points which must never be forgotten by us who are the inheritors of the blessings procured for the Church by the labors, prayers and deaths of the Reformers. We will do this as concisely as possible.

1. The Reformation was absolutely required. Corruption had gone to such lengths that the present state of things could continue no longer. The faith of the Church as contained in the creeds had been added to, and so changed by numerous

unscriptural additions, that it was buried out of sight, and had become almost wholly inoperative and unknown; and the worship of the Church was excessively superstitious, puerile, and hurtful to the souls of men.

2. The Reformation was lawfully conducted and carried through. The bishops and clergy, in their proper capacity, acted as the ambassadors for CHRIST and the rulers in the Church, and deferred in all things to Holy Scripture and ancient authors. Popish novelties were cast off, Catholic truths retained and maintained, and the Church set free from the bondage of corrupt doctrine and abominable practice.

3. The Church of England resumed her rightful, original authority to regulate her own affairs. The Church existed in Britain in apostolic days, long before popery was dreamed of. By degrees, the bishop of Rome usurped dominion over independent Churches, England being of the number. At the Reformation, the bishops and clergy, the representatives of the Church of England, with hardly an exception, asserted and maintained the independence of the Church in the realm of England, and renounced the pope's supremacy.

4. Consequently, in acting for herself, the Church of England is entirely free from the guilt

of schism, charged upon her by the papist
She is equally free from the guilt of heretical de
parture from the faith once delivered to the sain
—a charge which is so justly applicable to th
Romish Church—since in all things she takes th
Holy Scriptures for the standard, and the creec
of the Church as the expression of the true faith.

5. Every thing was done deliberately, caut
ously and resolutely. The Scriptures were tran
lated and the version revised and improved sever
times: the public services were altered as litt
as might be, consistently with the preservatio
of sound doctrine: the people were led, step b
step, into the clearer light of Gospel purity an
truth; and the Prayer Book, when complete
was resolutely defended against both popish an
puritan attacks.

6. The Church of England was *reformed*, n
founded anew: it was the *old*, original Churc
with the corruptions removed, not a *new* Churc
taking its start at this date. The Church wa
there before the pope ever sent to England
ever claimed authority in that kingdom: it co
tinued there while he was lording it over it; an
when Providence opened the way, it took it
rightful position once more. The papists charg
it upon the Church that it began with Cranmer

and Ridley, and Latimer, and some Protestants use similar language. Both are wrong, the one wickedly so, the other, perhaps carelessly so.

7. The perpetual interference of the state was in reference mainly to temporal matters, the revenues of the Church, the jurisdiction of bishops, &c. The state never pretended of itself to settle doctrine or give spiritual office and power, which are derived from CHRIST alone, through the channel of His appointment. Consequently the sneers of papists and others are without cause, when they revile the Church of England for the share which the state took in the Reformation.

8. The Reformers are to be charitably judged. Their faults were the faults of the age in which they lived, and their errors were errors of judgment. The great work which they did is not to be undervalued on the one hand, nor they lauded too highly on the other. They labored under difficulties of which we have no adequate conception, and they accomplished a great reform with as little imperfection as can be expected at the hands of fallible men. Let us give them due honor and praise, and let us defend them from all unjust as well as ungenerous assaults.

9. The Reformation has procured for us religious freedom. It has unsealed the Fountain of

divine truth, given the mind liberty, set it free from popish tyranny, allowed the people to search into the Divine Oracles, required nothing to be believed as essential to salvation except what Holy Scripture contains, and bestowed upon us a book of devotions which contains the noblest remains of antiquity, and the most glowing aspirations of devout souls in all past ages.

Wherefore, let us lay to heart the lessons of warning and wisdom which the history of this eventful period so forcibly teaches. Let us render hearty thanks to Almighty God that He conducted safely through the great peril of fire and sword the Church of England, to whom we, Protestant Episcopalians, owe so much, and whom we regard with so deep and true affection. Let us especially, seek to show our appreciation of our manifold blessings and privileges, by striving to live holy and consistent lives, in all godly quietness and honesty. Then shall we truly be inheritors of the blessing, and God shall visit us for good.

APPENDIX.

APPENDIX.

I.

Glossary of Terms.

Altar, the place on which gifts or sacrifices are offered to God. The Lord's table is figuratively termed an altar, since on it are offered to God the symbols of the one great sacrifice of Christ on the cross. In the early Church, for three hundred years or more, the Christian altars were of wood: stone was afterwards introduced, and since the papists perverted the use of them to support the dogma of transubstantiation, they were removed and tables of wood substituted. (See p. 114.)

Annates, the first fruits, or first year's income of bishoprics and benefices: they were paid to the pope by every bishop before he was invested. Subsequently, they became payable by the clergy in general.

Appeals, were made to the pope in order to decide cases: by this means, they were carried out of England and decided at Rome.

Auricular Confession, confession made in private to the priest as a matter of duty. The Romish church makes this a sacrament, and by means of it has the people completely in its power.

Bulls, mandates of the pope of Rome, so called from the seal (*bulla*) of lead, or sometimes of gold, affixed to it.

Canons, (1) laws of the Church (2) clergy of a church or cathedral. The *Canons Regular*, were those assembled in convents, and living under the rules framed by Augustine. The rest of the clergy were called *Secular Canons*.

Canonry, the office held by a canon.

Celibacy of the clergy, the state of single life imposed upon the clergy by the church of Rome.

Chancellor, a bishop's legal adviser and assistant in settling causes which arise in a diocese.

Chantry, a little chapel or particular altar in a cathedral church, built and endowed for the maintenance of a priest, to sing masses for the soul of the founder to redeem it out of purgatory.

Chapels are of various sorts—*free* chapels are those founded by the king, and exempted from episcopal jurisdiction.

Chapter, consists of the dean, with a certain number of canons or prebendaries.

Convocation, the assembly of the bishops and the other clergy of the Church of England, to consult on ecclesiastical affairs.

Corporal presence. See Transubstantiation.

Dean, the chief of the chapter and a magistrate, next in

degree to the bishop: so called, because he formerly presided over *ten* prebendaries or canons. (*decanus*, from *decem*, ten.)

Deanery, office of a dean.

Friars, name given to monks of all orders. They are generally distinguished into four principal branches:— 1. Franciscans, Minors, or Grey Friars; 2. Augustine; 3. Dominicans, or Black Friars; 4. Carmelites, or White Friars.

Heresy, a denial of the faith, as it is contained in the creeds and standards of the Church.

Holy Water, water blessed by the priest, and placed in a shallow basin at the entrance of the church. The people cross themselves with it on going into or leaving the church.

Images, figures made of wood, stone or metal, representing the Saviour, the Holy Trinity, the Virgin Mary, the saints, &c.

Jurisdiction, the authority given by the king to exercise the office of bishop in a particular diocese: *jurisdiction* depends on the state: the *office* of the bishop is derived from CHRIST Himself.

Legate, (pope's,) a cardinal sent by the pope to act in his stead in a foreign country. He absolved the excommunicated, called synods, granted dispensations, filled up vacant benefices, heard appeals, &c.

Martyr, one who lays down his life for religion.

Mass, *masses*, (Latin, *missa*,) the form of celebrating the holy communion in the Romish church. The popish doctrine on this point is, that our SAVIOUR is offered

anew as a sacrifice by the priest, at every celebration of the Eucharist. Masses are said to be effectual for the dead as well as the living.

Mendicants, begging friars. They travel from place to place and live by contributions.

Metropolitan, the bishop who presides over the other bishops of a province.

Monastery, a convent or house for monks, mendicant friars and nuns. Abbey, priory, nunnery and the like, are equivalent in meaning.

Penance, some punishment or discipline imposed by the priest on penitents.

Peter's-pence, an annual tribute of one penny, paid at Rome, out of every family, at the feast of St. Peter.

Pilgrimage, a journey made to some holy place in order to adore the relics of some deceased saint. They were excessively frequent in the middle ages.

Pope, the supreme head of the Romish church. Anciently, all bishops were called popes (or fathers); afterwards the bishop of Rome usurped it to himself alone.

Præmunire, a law term given to a species of offence in the nature of a contempt against the king and his government. The name is derived from the first words of the writ, preparatory to a prosecution for the offence. This statute was made to restrain encroachments of Romish clergy. Henry VIII. used it as a tremendous engine of persecution.

Prebend, stipend or salary of a prebendary.

Prebendary, a clergyman attached to a cathedral or collegiate church.

Primate, same as metropolitan: the archbishop of Canterbury is primate of *all* England, the archbishop of York is primate of England.

Regulars, those who observe the three vows of poverty, chastity and obedience.

Relics, remains of bodies or clothes of saints or martyrs: they are kissed, revered, carried in procession, in fact, worshipped.

Sacramentaries, those who believed with Zuingle, the Swiss Reformer, that consubstantiation (Luther's doctrine.) is false. They held the Eucharist to be a mere commemoration.

Schism, dividing the body of the Church, breaking off from its communion, and of course, losing the privileges which it enjoys.

Shrine, the place where something sacred, or a relic is deposed it.

Supremacy: the bishop of Rome claims to be supreme over all bishops and Churches. (See p. 24.)

Synod, a meeting of the clergy, generally of a province or kingdom.

Transubstantiation, (See pp. 30, 108, 109, 199.)

II.

Translations of the Bible.

A. D.

706. Adhelm, Saxon Psalms.
721. Egbert's Four Gospels.
734. Bede's St. John's Gospel.

A. D.

880. Alfred's Version of the Psalms.
1340. Rolle's (or Hampole's) Psalms, &c.
1380. Wickliffe's Bible.
1526. Tyndale's New Testament.
1530. " Pentateuch.
1531. " Jonas.
G. Joye, Isaiah.
1534. " Jeremiah, Psalms, Song of Moses.
1535. Coverdale's Bible.
1537. Matthew's Bible (*i. e.* J. Rogers's.)
1539. Great Bible (Cranmer's.)
Taverner's Bible.
1560. Geneva Bible.
1568. Bishop's Bible (Parker's.)
1582. Rhemes New Testament. } Romish versions.
1609. Douay Bible. }
1611. Authorized Version (the one now in use.)

III.

Dates relative to the Prayer Book.

1545. The King's Primer, printed by authority.
1548. Communion Service.
1549. First Liturgy of Edward VI. published.
1550. First Ordination Service published.
1552. Second Liturgy of Edward VI.
Second Ordination Service.
1560. Liturgy of Elizabeth.

A. D.
1604. Alterations introduced by James I.
1633. " " by James I. and Charles I.
1661. Last revision. Authorized Liturgy.

IV.

THE three Creeds so often spoken of in the course of the History of the Reformation are—the Apostles' Creed, the Nicene Creed (both in the American Prayer Book) and the Athanasian Creed (in the English Prayer Book.) The Creed of the Romish Church, as established by the Council of Trent (A. D. 1552) commonly called the *Creed of Pope Pius IV*, is as follows:—

I, N. believe and profess firmly each and every thing which is contained in the symbol of faith which the holy Roman Church uses, viz.:—

I believe in one GOD, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible:

And in one Lord JESUS CHRIST, the only begotten Son of GOD, begotten of his Father before all worlds: GOD of GOD, Light of Light, very GOD of very GOD, begotten, not made, being of one substance with the FATHER, by whom all things were made: who for us men, and for our salvation came down from heaven, and was incarnate by the HOLY GHOST of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day he rose again, according to the Scriptures, and ascended into

heaven, and sitteth on the right hand of the Father; and he shall come again, with glory, to judge both the quick and the dead; whose kingdom shall have no end.

And I believe in the HOLY GHOST, the Lord and giver of life, who proceedeth from the FATHER, and the SON: who with the FATHER and the SON together is worshipped and glorified, who spake by the prophets. And I believe one catholic and apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

The apostolic and ecclesiastical traditions, and the other observances and constitutions of the same Church, I most firmly admit and embrace.

I also admit the holy Scripture, according to that sense which holy mother the Church has held and does hold, to whom it belongs to judge of the true sense and interpretation of holy Scriptures. Nor will I ever receive and interpret it but according to the unanimous consent of the Fathers.

I also profess that there are truly and properly seven sacraments of the new law, instituted by JESUS CHRIST our Lord, and necessary for the salvation of mankind, though not all for every one, namely, baptism, confirmation, the eucharist, penance, extreme unction, order, and matrimony; and that they confer grace: and that of these, baptism, confirmation, and order, cannot be repeated without sacrilege. I also receive and admit the received and approved ceremonies of the Catholic Church in the solemn administration of all the aforesaid sacraments.

I embrace and receive all things and every thing defined and declared by the holy council of Trent concerning original sin and concerning justification.

I equally profess that in the mass there is offered to GOD a true, proper, and propitiatory sacrifice for the living and the dead: and that in the most holy sacrament of the eucharist there are truly, really, and substantially, the body and blood, together with the soul and divinity, of our Lord JESUS CHRIST; and that a conversion is made of the whole substance of the bread into His body, of the whole substance of the wine into His blood: which conversion the Catholic Church calls transubstantiation.

I confess also, that under one kind only, CHRIST whole and entire, and a true sacrament, is received.

I constantly hold that there is a purgatory, and that the souls there detained are helped by the suffrages of the faithful.

And likewise, that the saints reigning together with CHRIST are to be worshipped and invoked; and that they offer prayers to GOD for us: and that their relics are to be worshipped.

I most firmly assert that the images of CHRIST, and of the mother of GOD, ever a virgin, and also of the other saints, are to be had and retained: and that due honor and worship is to be given them.

I also affirm that the power of indulgences was left by CHRIST in the Church; and that the use of them is most wholesome to Christian people.

I acknowledge the Holy, Catholic, and Apostolic Roman Church, the mother and mistress of all Churches;

and I promise and swear true obedience to the bishop of Rome, the successor of St. Peter, the prince of the apostles, and vicar of JESUS CHRIST.

And all other things delivered, defined, and declared by the sacred canons, and the general councils, and especially by the holy council of Trent. I receive without doubting, and profess: and withal, all things contrary thereto, and all heresies whatsoever, condemned, and rejected, and accursed by the Church, I equally condemn reject, and accurse.

This is the true Catholic faith, (out of which no man can be saved,) which at this time I freely profess and unfeignedly hold—and that I will be careful most constantly (with GOD's help) to hold fast and confess the same, entire and inviolate, to the very last breath of life and that, to the utmost of my power, it be held, taught and preached, by those put under me, or such as I shall have charge over in my calling, I, the said N., promise vow, and swear. So help me GOD, and these holy Gospels of GOD!

V.

Oaths of bishops to the king and pope.

IN the text we have spoken briefly of the protest which Cranmer made when he took the customary oath to the pope. It will be convenient and show the need of some protestation or other on the part of a bishop, to have at hand the oaths which were taken by every bishop both to

the pope and the king. Very probably our readers will think, that the only difference between the archbishop and his compeers was, that he was more honest than they, and unwilling to take oaths so diametrically opposed to each other, without letting it be clearly understood, that he should regard himself bound in all respects by his oath to the king. The sentences in italic are worthy of special note.

1. *Oath to the pope* :—

I, John, bishop or abbot of A., from this hour forward, shall be faithful and obedient to St Peter, and to the holy church of Rome, and to my lord the pope and his successors canonically entering. I shall not be of counsel nor consent that they shall lose either life or member, or shall be taken, or suffer any violence or any wrong, by any means. Their counsel to me credited by them, their messengers, or letters, I shall not willingly discover to any person. The papacy of Rome, the rules of the holy fathers, and *the regality of St. Peter*, I shall help and maintain, and defend against all men. The legate of the see apostolic, going and coming, I shall honorably entreat. *The rights, honors, privileges, authorities, of the church of Rome, and of the pope and his successors, I shall cause to be conserved, defended, augmented, and promoted. I shall not be, in council, treaty, or any act in which any thing shall be imagined against him, or the church of Rome, their rights, seats, honors, or powers.* And if I know any such to be moved or compassed, I shall resist it to my power, and as soon as I can I shall advertise him, or such as may give him knowledge. The

rules of the holy fathers, the decrees, ordinances, sen
tences, dispositions, reservations, provisions, and com
mandments, apostolic, to my power I shall keep, an
cause to be kept of others. Heretics, schismatics, an
rebels to our holy father and his successors I shall resi
and persecute to my power. I shall come to the syno
when I am called, except I be letted by a canonical in
pediment. The thresholds of the apostles I shall vis
yearly, personally, or by my deputy. I shall not alienat
or sell my possessions, without the pope's counsel. So
God help me and the holy evangelists.

2. *Oath to the king* :—

I, John, bishop of A., utterly renounce, and clearly fo
sake, all such clauses, words, sentences, and grants, whi
I have, or shall have, hereafter of the pope's holiness,
and for the bishopric of A., that in anywise hath been, i
or hereafter may be hurtful or prejudicial to your highnes
your heirs, dignity, privilege, or estate royal. And al
I do swear, that I shall be faithful and true, and faith an
truth I shall bear to you, my sovereign lord, and to you
heirs, kings of the same, of life and limb, and yearly wo
ship, above all creatures, for to live and die for you an
yours, against all people. And diligently I shall be a
tendant to all your needs and business, after my wit an
power, and your counsel I shall keep and hold, *knowledg
ing myself to hold my bishopric of you only*, beseechin
you of restitution of the temporalities of the same, pro
mising, as before, that I shall be a faithful, true, and ob
dient subject to your said highness, heirs, and successor
during my life, and the services and other things due

your highness, for the restitution of the temporalities of the said bishopric, I shall truly do, and obediently perform. So GOD help me, and all saints.

VI.

Cranmer's Recantations.

THE archbishop is said to have made six different recantations within the space of only a few days: the first four are far from being express, and could have given little satisfaction to the papists: the sixth is excessively abject and wordy, and was probably written by cardinal Pole; the fifth is the one usually quoted, and is translated by Fox as follows:—

I, Thomas Cranmer, late archbishop of Canterbury do renounce, abhor, and detest all manner of heresies and errors of Luther and Zuinglius, and all other teachings *which are contrary to sound and true doctrines.* And I believe most constantly in my heart, and with my mouth, confess, one holy and Catholic Church visible without the which there is no salvation, and thereof I acknowledge the bishop of Rome to be supreme head in earth, whom I acknowledge to be the highest bishop and pope, and CHRIST's vicar, unto whom all Christian people ought to be subject. And as concerning the sacraments, I believe and worship in the sacrament of the altar the very body and blood of CHRIST, being contained most truly under the forms of bread and wine, the bread through the mighty power of GOD being turned into the body of our Saviour

Jesus Christ, and the wine into His blood. And in th
other six sacraments also, like as in this, I believe an
hold as the universal Church holdeth, and the Church
Rome judgeth and determineth. Furthermore, I believ
that there is a place of purgatory, where souls departe
are punished for a time, for whom the Church doth godli
and wholesomely pray, like as it doth honor saints, an
maketh prayers to them. Finally, in all things I profes
that I do not otherwise believe than the Catholic Churc
and the Church of Rome, holdeth and teacheth. I a
sorry that I ever held or thought otherwise. And I b
seech Almighty God, that of His mercy He will vouc
safe to forgive me whatsoever I have offended again
God or His Church: and also I desire and beseech a
Christian people to pray for me. And all such as hav
been deceived either by my example or doctrine, I requi
them by the blood of Jesus Christ that they will retu
to the unity of the Church, that we may be all of on
mind without schism or division. And to conclude, as
submit myself to the Catholic Church of Christ, and
the supreme head thereof, so I submit myself unto th
most excellent majesties of Philip and Mary, king an
queen of this realm of England, &c., and to all the
laws and ordinances, being ready always as a faithful sub
ject ever to obey them. And God is my witness, that
have not done this for favor or fear of any person, b
willingly, and of my own mind, as well to the discharge
my own conscience as to the instruction of others.

Per me Thomam Cranmer.

Witnesses to this subscription, } Frater Johannes de Villa Garcin
Henricus Sydall.

VII.

List of Books *on the Reformation*,

Which may be consulted with advantage by those who ish further information on the points briefly treated of this volume :—

Bishop Burnet's History of the Reformation, 3 vols. 8vo.
Bishop Short's History of the Church of England, one l. 8vo.
Rev. I. J. Blunt's Sketch of the Reformation in En-and, one vol. 12mo.
Southey's Book of the Church, 8vo.
Rev. C. W. Le Bas's Lives of Wicklitfe and Cran-er, 3 vols. 18mo.

☞ The above have been re-published in the United ates, and can be obtained at reasonable prices.

Add to these, Carwithen's History of the Church of ngland, 3 vols. 8vo.
Fox's Book of Martyrs, 3 vols. 8vo., (the second and rd vols. particularly valuable.)
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